The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Week by Week

THE WASTEFUL and careless practises of American farming have long been known to serious students of our national economy. Their end results are easy to see in such once-fertile countrysides as tidewater Virginia, eastern Maryland, southeastern Michigan, Georgia. Ever since the beginning of this century, there have been men who have dedicated themselves to the conservation of our natural resources, of which by far one of the most important is our farm land. It does not take many years of ruthless one-crop farming and continuous erosion to destroy the fertility of a piece of land. Speaking at the annual conference of the League for Industrial Democracy, M. L. Cooke, former chairman of the Mississippi Valley Commission, put the matter vividly. He called for action toward conservation of the fertility of our soil. "We ought not to nibble at this problem. We ought to have the resolution to make this a permanent country and to fight to make it so in the sense that England and Holland are permanent countries. . . . If this is not done in less than a generation, the whole scale of living is bound to go down markedly and in a hundred years America will be a mighty poor place in which to bring up children. We will join the graveyard of nations." The problem, of course, in a country which expects a 1938 wheat crop of almost 1,000,000,000 bushels, is to make the people so conscious of the dangers of erosion and wasteful cropping that legislators will not merely agree that conservation is a fine thing, but will actually fear defeat at the polls if they do not take effective steps to achieve it. Something is being done by the present administration; far more needs doing, and that while there is yet time.

Waste Not Want Not

THE EFFECT of the Wages and Hours Act on labor unions is difficult to predict. Presumably its standards will concern unorganized more than organized workers, because they are much lower than a union would work for or accept. In spite of the obvious good of establishing minimums, there are always dangers in doing so by law. Ordinarily, minimums may turn out to be maximums too. This danger does not seem threatening in the present case, when the rates are so low. If workers can rely on the state to arrange their working terms, there is a possibility that they will not organize and work for themselves with adequate drive and enthusiasm. Again, and paradoxically, the fact that the law gives labor so little, at least furnishes a protection to union organization and activity. The administration of unions, the internal statesmanship of labor and industry, is still more important than federal labor laws.

Unions Inside and Out

AND UNIONS have been very busy within themselves during recent weeks. The conventions, elections and campaigns conducted within the Typographical Union, the various groups of sailors' and dock workers' unions, the United Automobile Workers Union, and various locals throughout the country, as for example, the New York painters', show the continued tension between the A.F.L. and C.I.O., and also between more basic ideologies. American unions have not yet identified themselves with particular political philosophies or platforms of reform. The unions all have crusaders for many different revolutionary or reform ideas in their midst, and these believers naturally try to line up the union machines and memberships behind their ideas. As more of the men become more aware of, and interested in, these political problems, the unions are bound to be disturbed by serious internal

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struggles. It is notable that the Communist party groups, the first to be politically purposeful within the unions, are now, as the unions become more mature, having hard battles maintaining their positions. The men suspended from the Auto Workers' executive group are supposed to follow the C.P. line. Undoubtedly the position of the C.P. is one of the central issues dividing shipping labor. The New York painters are said to be turning against the C.P. group and officers. Maturity of the unions is approaching, and it seems to be coming healthily.

The Czech Elections

THE PRESENT moment in Czechoslovakia—a moment of perilous balance following upon its series of municipal elections—is one in which disastrous possibilities of many sorts may be computed. That no one of them actually has occurred as yet tends to appear almost purely accidental to the alarmed emotions of the outsider. Yet this may be reading less deeply and less optimistically than the facts warrant. It is true that the question of the Reich's intentions toward the little republic becomes acute in the light of the election returns, which give something like a 90-percent victory to Henleinists in the Sudeten districts. Not that there is any element of surprise in the figures to any informed person in or out of Czechoslovakia, for these districts are known to be overwhelmingly and aggressively German—but that the election may be regarded in Nazi Germany as an excuse, an advance public vindication of violent action on behalf of the Henlein group.

FOR INSTANCE, the Berlin press as well as official Reich spokesmen have resumed their denunciatory tone, lately laid aside—mingling, with unconscious irony, protests against Czech "terrorism" with exultation at the results of an election which manifestly, by those very returns, was free and unterrorized. This might very reasonably be construed as notice that Germany means to move in. On the other hand, the Henleinists are still treating with the Czech government, being in receipt of part of its final minorities proposal; by wise agreement, this proposal is kept secret until the groups concerned have considered it—but the most elementary political sense must tell us that it will be a proposal as favorable as the government can possibly make it and still remain a government. On the other hand, too, the Slovak minority, long bitterly dissident, appears to be responding to Premier Hodza's efforts at conciliation; and if this rapprochement, very considerably overdue, is effected, it will remove the Slovaks from the category of possible allies of the Sudeten group in trouble-making. Finally, the direct warning of France to Germany, and the energetic implications of England's latest moves, will not, we think, go unregarded. All is not yet lost, by any means.

Clothing for the Unemployed

THE DEEPENING of the current depression is primary among the tendencies operating to curtail relief expenditures for each American family. There are also the related local relief crises in the Middle West, increasing grumbling against mounting public expenditures and the economies ordered by the WPA itself. Since the beginning of large-scale public relief, appropriations for clothing have been neglected in favor of the more essential disbursements for food and rent. As the crisis drags on, relief recipients have been permitted to become shabbier and shabbier, despite the fact that nothing is more conducive to lowering personal self-respect. How are the nation's relief families to be adequately clothed? Can expenditures be sufficiently raised in these difficult times to supply a decent clothing minimum for the millions of individuals involved, even at the bargain prices made possible through buying in unprecedented quantity, from jobbers' surplus stocks and in styles of other years? The solution would seem to lie rather in the extension of the activities described in the trade journal, the *National Clothier* of Chicago, which declares that "over 10,000 Works Progress Administration units throughout the country are manufacturing clothing . . . more than 200,000 persons are employed . . . more than 100,000,000 garments have been produced." The clothiers' association complains vigorously of this alleged competition, although relief families are actually unable to purchase what the clothiers have to offer. WPA workers could be put to few more useful tasks than producing clothing for themselves and their fellow unemployed provided it is certain that their products are kept off the non-relief market.

Subsidy or Grant

THE MERCHANTS ASSOCIATION OF NEW YORK has come out strongly in favor of the rent subsidy plan for meeting the housing problem. Their concern was to stop further public capital outlays and further increases in public debt while getting decent living conditions for the poor and speeding up business. The difference between having the government commit itself to future interest and amortization payments on money granted, and to future rent subsidies can be little, but it can also be great. Money once granted for housing projects creates a fixed debt and the payment on it goes on inevitably. Rent subsidies may be revised semi-annually. This limits the field of corruption, because the transaction is divided. When there is

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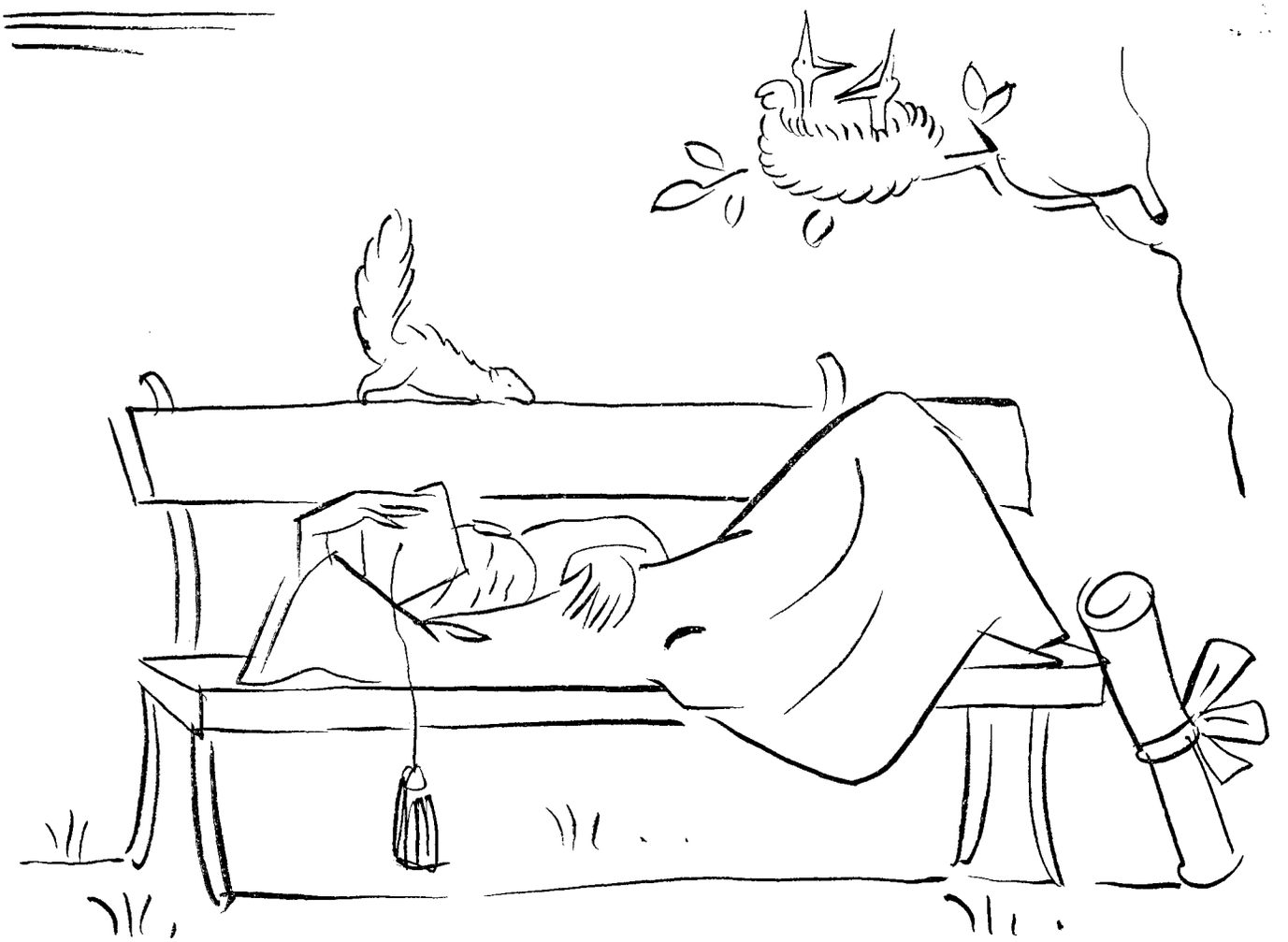

COMMENCEMENT

crookedness in establishing the debt it is more difficult to correct it than when subsidies are paid periodically. Subsidies are an easy instrument to use in enforcing proper upkeep. Much more important is the flexibility possible in the subsidy plan. They are used to piece out the income of the tenant family, and can go up and down in the direct reverse of the family income. They put a premium on creating jobs and raising wage levels rather than on making a minimum social compensation for unemployment and inadequate wages. They keep the public from giving inequitable favors to special groups when these groups don't need them. Since the public contribution goes through the family, it can give the family more freedom in choosing its own home than if the public simply built a house and told the family it had to live there. The subsidy plan is not yet, of course, designed to provide home ownership. Government grants would perhaps be better for that purpose, but that is a much wider and longer time social purpose. It must be integrated into the general effort of achieving stability of labor, income and place. Better land utilization, distribution of population, and distribution of economic control and ownership must accompany a significant increase in home ownership. That is a better end to work toward, but as an immediate palliative, rent-subsidies are needed, and there is no reason why they should interfere with the long range effort.

Business We Can Do Without

ACCORDING to the latest official figures, American manufacturers of armaments are enjoying a tidy business boom; licensed foreign shipments of war materials, which do not include such raw materials as cotton and scrap iron, reached $118,363,700 in the last thirty-one months. Last month, for instance, Brazil expended $1,494,824 and Japan $1,334,608, chiefly for bombers, other planes and airplane parts; China spent $523,298 for airplane parts and engines; heavy consignments of machine guns went out to Turkey and the Dutch East Indies. Just the other day the British Royal Air Force contracted for $25,000,000 of our planes. The United States is also rearming. Apparently

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this country is furnishing much deadly matériel for use against helpless Chinese civilians. We are also assisting the satisfied nations to rearm against possible aggression. It is a sorry kind of national hypocrisy to voice unwavering sympathy for the Chinese, and to batten off the weapons that destroy them by the thousand. But it is generally believed that invoking the Neutrality Act or adopting embargo provisions similar to those now in force against both sides in Spain would further hamper the Chinese. With the blockade of China becoming increasingly more effective, this possibility should, however, be more thoroughly explored. Otherwise, the nation will have to rely on stern official warnings or strong public appeals, ultimately on the good-will of each individual who is an important purveyor of raw materials and armaments. And if our part in the rearmament of the rest of the world continues to increase at its present pace, the American economy will become so dependent thereon that another war will find us less willing than normally to undergo the widespread economic dislocation involved in the kind of isolation required to insure our keeping out of war.

Academic Troubles

TWO OF America's leading universities, Chicago and Harvard, have been having "president trouble." Dr. R. M. Hutchins at Chicago has naturally met with deep and bitter opposition to his views upon higher education: his most vocal critic on the university faculty has been Harry D. Gideonse, associate professor of economics, who recently announced that he had accepted a full professorship at Columbia. Almost immediately the University Senate, academic ruling body of which all full professors are members, opened an investigation of President Hutchins's administrative policies, particularly with regard to faculty appointments and promotions. We cannot have any opinions of the "administrative" aspect of the investigation: we believe its real basis must, ultimately, be the divergencies in philosophy between Mr. Hutchins and those whose ideas he so vigorously attacks, and here our sympathies are largely with President Hutchins. In the same way there has been an investigation at Harvard into the dismissal by President Conant of two young and liberal members of the economics department. The personnel of the distinguished committee of investigation is of the highest quality; its report found that "neither candidate suffered any denial or abridgement whatever of the rights of academic freedom," but that the action of the university in dismissing them was unwise and unjust. Reinstatement was unanimously urged. President Conant in a week's time came to the conclusion that reinstatement would be "unwise and impractical," and transmitted the report to the Board of Overseers with this as his considered conclusion. As might well be expected, this curt rejection of the investigating committee's findings has called forth much protest from the press and has created real disquietude in the university itself. And once more there is a question of fundamental ideas rather than administrative policy involved. President Conant, with whom in this matter we have little sympathy, does not like the social sciences, and he expressed his dislike by curtailing the budget of the economics department, an action which ended in the dismissals in question. Another more general report, containing "an examination of the fundamental purposes and policies of the university," is to be made by the Harvard committee in the fall. In view of the personnel of the committee, this supplementary report will deserve the thoughtful consideration of everyone.

Ransom

KIDNAPING is so horrible a crime that even that race famed for its ability to adjust itself to any horror—the human race, to wit—will probably never accept it as normal. One reason for this, undoubtedly, is that a very large proportion of the victims are children. Unhappily our own country, which leads the world in benevolence toward children, also leads the world, by a very wide margin, in the perpetration of these enormities against them. We must all feel the shame of such a paradox, and study and pray for enlightenment in removing it. But it would be unwise in the very last degree to be hurried by our penitent zeal into false conclusions. Once acted on, they are hard to unmake, and they do infinite harm. One such, often heard at present, and more than once even officially formulated, is that, because kidnaping crimes are committed for ransom, they are caused by the possibility of ransom. The same school of thought would have us believe that drunkenness is caused by alcohol, arson is caused by matches, and war is caused by munitions. No sane man denies that there is a close connection in all these things; but no sane man, surely, can continue to think that the external instrument is the true and inward cause. That must be sought first in the soul of man—an entity which there is excellent authority for thinking has infinite possibilities of evil as well as of good. And, metaphysics aside, there is a plain, practical argument against a law forbidding ransom payments. It could not be enforced. No one believes paying ransom to be a crime; everyone connected with the victim's family, from distant relatives to local policemen, would connive at an evasion of the law; if charged with such evasion in court, no accused could ever be convicted. No. Kidnaping is a problem, unhappily, of greater dimensions than that. We shall never solve it so easily.

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Civil War in Spain and the United States

1. The Reason for This Statement

MOST discussion of the Spanish question to date in the United States by supporters of both sides has been distinguished more for its heat than for any light cast upon the significance of events. Those directly responsible for the conduct of this magazine have believed that anything they said, however temperate and however qualified as their own opinion, might add rather to the heat than to the light. We have hoped for peace, and the opportunity to comment upon the better problems which peace proposes. But the war continues, and the manner of waging it, both in Spain and here in our own country, seems to change very little with the passage of time. As long as "total" war continues on the Spanish peninsula, it will continue to torment all of us, both in America and in Europe.

We do not for an instant pretend that what is said below is the only proper position for Catholics in the matter; we only affirm our belief, subject to correction, that our position is perfectly compatible with Catholic principles and that it is a view shared by many thousands of American Catholics.

2. The Spanish Problem in Spain

First of all we feel that some distinction must be made between the Spanish problem *in Spain* and the Spanish problem *in the United States*. In Spain there is an active civil war which is being fought by both sides in order to achieve, from the point of view of each political group, a better social order. The same struggle to achieve a better social order exists in every country but not in the form of an *armed* struggle, of a civil war. The general problem exists throughout the world, but the war in Spain relates to Spaniards *acting* in their immediate struggle and allegiance; outside Spain it relates to non-Spaniards *observing* a more remote armed struggle and engaged in the general problem in a different way.

We do not feel qualified to discuss the problem as it is in Spain in any detail because the information available is so generally characterized by propaganda that we do not have any sufficient knowledge of the whole situation. Two reports on a single event emanating from the opposing camps will be in complete contradiction to each other. The official principles of each side must be taken into account, but the actions of each side, when they can be known, speak louder than words.

A Spaniard, unless he is one of the few who are determined—and able—to make the "double refusal," seemingly must choose between two governments whose characters are mixed and are impossible to know from here with any comprehensiveness.

One governement, or part of it, has instigated, or at least permitted, the murder of priests, nuns and lay people; has utilized ruthless methods of accomplishing social and political and economic ends, and chosen, as far as it is possible to see, many objectives in all these fields that should be condemned. Its alliance with Russia implies some, if an unknown, degree of identification with the evils of the Soviet régime.

The second government, which gives the Church open support, yet, in its conduct of warfare, repeatedly and despite protests from the Holy Father, destroys defenseless civilians, particularly by its air raids upon cities. Air raids made by one side cannot cancel out those made by the other. Many of its leaders give utterance to totalitarian views very similar to those which have been condemned by the Church in other countries. The system of government it utilizes and favors, so far as can be seen, contains elements that should be sharply rejected. Its alliance with the Fascist and Nazi nations implicates it to some, if an uncertain, extent in the evils of those régimes. Of course, both Spanish governments are in a state of war, which of necessity, under any régime, imposes certain limitations on human freedom. The choice is, to our way of thinking, tragic, however much analogous choices have been necessary in the past and seem almost to be, from time to time, inevitable in man's political life.

What is the duty of Americans toward Spaniards in their present trouble? There is, of course, the obligation of alleviating distress and suffering on both sides, as much as lies in our power. There is the obligation of doing everything we can for peace. And there is the greatest obligation of all—the universal obligation of prayer for all the human souls involved in the conflict.

3. The Problem in America

But there is a further obligation—that of learning what we can from the crucial struggle in Spain for use in the constant efforts we must make to achieve a better social order in our own country. There are two attitudes we can take in attempting to fulfil this obligation.

We can conceive the struggle for a better social order as inevitably taking in one's own country a pattern similar to that which it has taken in Spain. This usually involves whole-hearted partizanship for one side or the other in the Spanish war. It is the warm and emotional way of looking at the matter; it is the way which has been embraced by most American organs of opinion.

Or else we can try to learn from the Spanish war what to do in order to avoid the things on

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both sides of that conflict which seem incompatible with the achievement of a better society, and in order to carry on the developments necessary here without precipitating the carnage and hate engendered by war. This is, viewed superficially, an unappealing way of looking at the matter, and invites accusations of barren intellectualism, of indifference toward the truth. Yet we believe it is the charitable way, the rational and human way. It is not an attempt to achieve negative neutrality, which denies the existence of absolute right, but a positive impartiality: a search for the right, unblinded by that passionate partizanship which simplifies the problems that confront us to the dimensions of a slogan, and claims the right as the complete and exclusive possession of one warring party.

In this country there has been violent partizanship either for the Spanish Nationalists or for the Madrid-Barcelona government. We feel that violent American partizanship on either side with regard to the Spanish question is bad, not only because the facts are obscure, but chiefly because both sides include elements that no American wants imported into this country. Neither has begun to enforce or even propounded anything comparable to the bill of rights, which protects an individual from unbearable abuse of authority.

It is alleged by his supporters that Franco is not a fascist, but a restorer of order; by its supporters that Madrid is not opposed to Christianity, but only to "political Catholicism." Since both allegations emanate from partizan sources, they are subject to serious question. But the fact remains that one section of the American public has been convinced that Franco is a fascist; another section has equally been convinced that the Madrid government is atheist and communist. *In the United States* the practical effect of being unreservedly and uncritically pro-Nationalist is to *seem* to one's fellow Americans pro-fascist; of being pro-Government is to *seem* pro-communist and anti-religious. The result is to intensify and to make more effectively dangerous both genuine fascism and communism in the United States.

To be strongly partizan concerning the Spanish Civil War is indeed to aggravate a current intellectual disease: the conviction that we are going to be forced to choose between fascism and communism. This is a dangerous disease; sufferers from it are blinded by it to the truth that both systems are anti-Christian and secularist. (Unquestionably the greatest error is to think that the life of Christianity is bound up with the maintenance of any such temporal form of society.) The choice today is between secularism, the Hegelian state in any of its current forms, and the "personalist" Christian state, conceived as existing for the protection and assistance of its citizens. The issue is, of course, never clear in any given instance; but to transfer the issue from its proper ground—the distinction between the conception of man as free and the conception of man as existing only by favor of the state—to a totally improper ground is to further the cause of evil. The freedom that demands the constant vigilance and protection of every citizen is the freedom to pursue a person's spiritual, mental and social life without dictation by the exterior material force of a majority or a directing minority.

4. The Tactic against Totalitarian Secularism

We are quite frankly whole-hearted partizans of the personalist, Christian state. The seeds of both fascism and communism will germinate only in the soil of injustice, and then must be fertilized by a general public conviction that the leaders of the non-totalitarian state are deficient in moral strength and do not deserve the confidence of their people.

The problem of preserving or creating a form of state in which Christianity can truly flourish is therefore primarily a moral problem and one internal to the country concerned. In each instance both the government and all citizens must dedicate themselves to remedying present injustices, solving present social and economic problems, and, as much as is possible, preventing future injustice. Those entrusted with the governance of the state must strive in every way to make themselves worthy of public confidence and trust.

In more homely words, the best because the only effective way to fight anti-Christian totalitarianism is to make one's own country a thoroughly decent place to live in, to "restore all things in Christ."

It is for these reasons that we believe that the wisest, as also the most charitable and perhaps the most difficult, policy for Americans is to maintain that "positive impartiality," a sanity of judgment toward both sides in Spain, expressing a preference for specific ideas and actions when they are certainly known, but being an uncritical partizan of neither. Americans should cease labeling everything they may not like in America or elsewhere as either "fascist" or "communist"; they should try, instead, to study American problems not only in the hope of contributing to their reasonable and equitable solution but also in the belief that such a solution in America will constitute a part of the solution of international and world problems. Above all, we must avoid fostering the growth of totalitarianism and hatred of Christianity by avoiding all activities that even faintly encourage that spirit of hysterical opposition and human distrust which is the very life blood of both of those systems. Peace can come only where there is good-will, and when there is good-will, the road is open to peace.

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A Revolution Doesn't Come Off

By HARRY SYLVESTER

DURING the twenty-four hours we were on Saturnino Cedillo's ranch, tacitly under guard, last March, we saw the General twice. During every minute that we actually saw him there was a tall, grey-haired American with him. For reasons known best to himself, this American, an aviator named Floyd Peart Clevenger, pretended not to talk English, or to talk it very badly. We knew who he was though, for in Laredo we had been told of Clevenger, who has been for some little while Cedillo's personal pilot and bodyguard. So personal, in fact, that he alone is permitted to be present while the General bathes in the small stone pool under the guest house, where the mouths of stone lions gush warm water into it, and the circle of garish, colored light bulbs give a honky-tonk touch to a scene that might otherwise be ancient Roman or Egyptian.

When Cedillo summoned us to his presence on the second day, our guides (and guards), Eliseo Pelaez and Benigno Sandoval, Colonel of Cedillo's Cavalry, tacitly suggested that I leave in my room the shotgun with which I had been hunting birds. In the long room where Cedillo sat with the picture of Napoleon on the wall, Clevenger was there, standing against the wall, wearing a leather jacket and old pants, brown gaiters on his feet and the inevitable .45 on his hip. He had been trying to puzzle us out since the previous evening and he played his non-English speaking part well; it would have succeeded in fooling us if we had not known in advance who he was.

Two months later, in May, back in New England I read that Clevenger had been arrested by F.B.I. men in New York on a charge of violating the neutrality law by piloting two planes from the United States to Las Palomas, for use in Spain. The news item said nothing about the fact that Las Palomas is, or was, Cedillo's ranch and stronghold, nor did it mention Cedillo at all. This doesn't sound very startling, until one knows that Cedillo favors Franco, who has airplane sources a bit closer and more available than the heart of Mexico.

It is also important, as I pointed out in the *Sun,* to realize that Las Palomas is not a city, is not even very near a railroad, is 350 miles from the Pacific as the crow flies and over 150 from the Atlantic, and that the state of San Luis Potosi, which Cedillo controls, or used to control, has no seacoast. In short, it might be the last place in the world to which airplanes for use in Spain, no matter for which side, would be flown.

All this still doesn't make much sense until we consider the time of Clevenger's arrest—right at the beginning of the alleged outbreak of the revolt down there, when Cedillo would need him the most. . . .

Now I am wondering if there is anyone connected with the Department of Justice or the Attorney General's office or the State Department who is actually foolish enough to think that planes flown to Las Palomas would be for use in Spain. I do not think there is anyone quite that foolish. But I do think there is someone in authority in Washington who is concerned with maintaining the *status quo* in Mexico, who had knowledge of what was to happen in San Luis Potosi and who knew that Clevenger, Cedillo's best pilot, if arrested and held indefinitely while the revolt was going on, would seriously handicap the Cedillistas.

I have reason to believe that the recent "revolt" was something begun by Cárdenas rather than Cedillo. Not that Cedillo, despite his previous assertions, was not planning a revolt, but that that revolt was supposed to be synchronized with other revolts, particularly with a Gold Shirt one along the border and with a student one in Mexico City. But would Cedillo start a revolt while his right-hand man, Clevenger, was in New York?

The answer is, "No." Some few minor disturbances broke out in other parts of Mexico following the alleged revolt by Cedillo, but the big ones failed to synchronize with his. It is a fair assumption that the series of revolts were planned for a later date, and that Cárdenas, striking swiftly and wisely, moved upon Cedillo before the latter or his allies were ready, and forced their hand. Cedillo fought back, but if one can judge the campaign by the scant A.P. reports and the somewhat better ones Frank Kluckhohn sent to the *Times,* his movements have been those of a man forced into doing something before he was ready to do so and following out what few parts of his plan he could follow in the particular unprepared condition in which he was found.

Ever since the trouble in Valles last October, there have been good-sized detachments of Federal troops within the borders of San Luis Potosi, and when we passed through Ciudad Del Maiz, the City of the Corn, on our way to Las Palomas, there were army officers of a distinctly high type in the restaurant we ate in. It seems a fair assumption that Cárdenas, realizing the opposition forming in various parts of his country, struck at its strongest leader at one of that leader's weakest times. I do not mean that the presence of Floyd

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Clevenger could have saved the day for Cedillo, but likely other of Cedillo's pilots were in the States at the time, and it is significant that no action was taken by the Gold Shirts, although I know for a certainty that they are extremely active all along the American border, and were supposed to work with Cedillo.

Assuming that the "revolt" is crushed or badly inhibited—although we cannot be too sure, since the Mexican Government censors things freely and correspondents have been either unable or unwilling to penetrate into the mountains and jungle valleys of San Luis—what is likely to happen now? The threatened revolt may be postponed indefinitely. It may be postponed a little while. The oil companies may now be discouraged from any ideas they may have had of financing a revollt. Many of the potential revolutionaries may have been discouraged or won over to Cárdenas.

Of one thing there seems to be some certainty, however, and Randall Pond, a frequent contributor to THE COMMONWEAL, confirms it in a recent letter to this writer. Cárdenas has strengthened his following and increased his popular appeal by going literally into Cedillo's den and bearding him there.

How it will affect the Church is something that cannot be told with any accuracy. For some time Cárdenas has been more lenient in his policy toward the Church, or perhaps he has simply ignored it. How he will treat the recent outbreak in Tabasco may be the key to his future policy. The Mexican clergy supported Cedillo in his home state. There were 130 priests in it, more than in any other Mexican state. But the Mexican hierarchy in general have not been so uncritical in their support of the General. They remember Cedillo's antagonism to the Church in the past and they realize that his recent friendliness toward it is principally a bid for followers, although one story has it that his mother, dying two or three years ago, made him give a death-bed promise to not persecute the Church in his own state.

In general the attitude of the hierarchy in Mexico has been a refreshingly, even an amazingly, changed one. There seems to be no anxiety on their part to align the official Church with just anyone, regardless of character, simply because he is opposed to Cárdenas. And there is evidence of a definite willingness to go along with the government in certain social reforms (while still quite properly opposing others) as is evidenced by the present drive among Catholics, initiated by the hierarchy, to raise funds to help pay for the expropriated oil properties.

It almost seems as if the Church there, at long last, is realizing what Cárdenas himself has tacitly admitted—that in a conflict between the State and Religion, the latter always wins. This is the long-time view. Strange things are still taught in the schools; people in outlying districts often miss Mass because of the scarcity of priests; convents and seminaries are virtually non-existent, and doubtless the true Faith is being badly twisted and intertwined with ancient beliefs in the minds of back-country Indians who no longer see priest or catechist.

These are not good things, but there are worse things, and this the Mexican Church seems to realize. Needless bloodshed is one of them; alliance with opponents of Cárdenas, simply because they are his opponents, and regardless of their intention or methods, and provocation of anti-religious elements into violence, are others.

The Church steers a good course, and even Cárdenas seems to be returning to the channels. It is not the opposition he has to fear so much as the extreme elements among his own followers, particularly the Communists. He is not radical enough for them and they are very well organized and also armed. Pleasing them is not easy, for they are more anti-religious than he, but Cárdenas begins to show as a man of greater intelligence than he has been credited with. When leaders become dangerous he has a way of dealing with them. Canabal, the violently anti-Catholic ex-governor of Tabasco, is still in exile in Puerto Rico. Lombardo Toledano, most powerful Communist leader in Mexico, recently left to go abroad. I would not be surprised but that he stayed there quite a while. Not exile, of course. Just an unusually long visit. With him out of the country, any violent anti-religious conflict may be postponed indefinitely; until—who knows?—the social reforms there begin to look as though their provenance were in the encyclicals rather than in *Das Kapital*.

Study the Season

Bud, bud
in grey wood;
flower
over briar;
white bloom
on thorny stem.

Moss grown
upon stone;
tree of great girth
out of earth;
green—green—sown
in winter-brown.

O moody
heart, sluggish body,
O unkind
envious mind,
learn reason.
Study the season.

GRACE FALLOW NORTON.

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Aquinas in a State University

By J. ELLIOT ROSS

FOR SOME years, many educators have been disturbed over the chaotic conditions of our universities, but no one has voiced more trenchant and telling criticism than Robert Maynard Hutchins. As the young president of one of the most modern, up-to-date and wealthy universities his words cannot be airily brushed aside as those of a medievalist or traditional *laudator temporis acti.* And added weight comes from the publication of his criticism in the review bearing the name of another of our foremost universities. In the *Yale Review* for June, 1936, President Hutchins, of Chicago, wrote:

> The modern university may be compared to an encyclopedia. The encyclopedia contains many truths. It may contain nothing else. But its unity can be found only in its alphabetical arrangement. The university is in much the same case. It has departments running from art to zoology. But neither the students nor the professors know what is the relation of one departmental truth to another, or what the relation of departmental truths to those in another department may be.

Not satisfied with thus strikingly describing the lack of unity in a modern university, President Hutchins went on to point out:

> The medieval university had a principle of unity. It was theology. The insight that governed the system of the medieval theologians was that as first principles order all truth in the speculative order, so last ends order all means to action in the practical order. God is the first truth and the last end.

That a group of professors at a state university, facing an educational situation in which the various departments and courses are independent of one another with no common philosophical outlook to integrate the whole, should feel a certain nostalgic envy of the medieval university with the unifying influence of Scholasticism permeating every branch of knowledge and theology crowning all, is not so very surprising. But it is surprising that this sense of lack should lead them to institute a course of theological lectures; and most surprising that they should use as a basis of the lectures, not Luther, not Melancthon, not Calvin, but the "Summa Theologica" of the greatest of the Schoolmen, Saint Thomas Aquinas. Yet that is what has happened at the University of Virginia, founded by Thomas Jefferson when rationalism was at its height, and nineteenth-century natural science in the first flush of its wonderful achievements held forth the promise of solving all human problems.

The guiding spirit in this experiment, which is now in its third year, was Scott Buchanan, whom we might describe as an Aristotelian professor of philosophy with leanings toward Scholasticism. He is now dean of St. John's College, Annapolis, inaugurating a system of college education that seems to have some analogies with the famous "Ratio Studiorum" of the Jesuits, and which will at least, it is hoped, give a definite meaning to the A.B. degree. It was Professor Buchanan who persuaded some of his colleagues at Virginia that a real university should recognize the place of theology in human thought, brought them to see the "Summa" of Saint Thomas as affording a suitable basis for a series of theological lectures, selected the subjects for the first year's lectures, and picked the speakers.

The opening lecture, October 13, 1935, by Stringfellow Barr, now president of St. John's College, was on "The Need for Dogma." It was a devastating refutation of the still widespread assumption of some devotees of natural science, vintage of 1870, that there is no place in the educational world for anything that cannot be taken into a laboratory and submitted to the methodology of the physical sciences. Father Curtin, O.S.B., of St. Procopius Abbey, Lisle, Illinois, gave two lectures, one of them on the Trinity; and another priest lectured on human acts, from the "Secunda Secundae."

Naturally, as part of the state educational system, the University of Virginia is committed to the principle of separation of Church and State. Her founder, Thomas Jefferson, was the author of the Virginia statute guaranteeing religious liberty, and how important was this achievement in his eyes is shown by the fact that in the inscription on his grave at Monticello it receives a prominent place while no mention is made of his having been President of the United States. Jefferson specified that freedom of religion should prevail in this Benjamin of his later years, but the University of Virginia has never looked upon Jefferson as in agreement with the anti-religious European advocates of the laic state, or as intending that freedom *of* religion meant freedom *from* religion. On the contrary she has always thought, as was stated in the prospectus announcing these theological lectures, that the true Jeffersonian and American principle of religious freedom is the freedom to enjoy the

> activity proper to a university, namely the rational consideration of theological doctrines and problems. It is assumed that theology is a rational, intelligible

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science, and therefore subject to formal academic treatment.

Reverend Laurence F. Kinney, a Presbyterian minister doing some graduate work in philosophy at the University of Virginia, wrote after the first year's lectures: "I consider I have witnessed something of interest to the whole church." His statement of the fundamental attitude actually developed in the lectures is worth noting:

> In this series the following rôles of faith and reason have been accepted, along with Aquinas. Faith is not an achievement of knowledge; but faith is a divine gift whereby one receives the truths of revelation, and the recipient is enabled to receive the grace which God imparts to believers. Reason is required for an understanding of the doctrine received in so far as they are comprehensible, and to recognize as inscrutable those things revealed which transcend human reason. Reason performs the function of showing that the Christian mysteries are not against nature and contrary to reason, but that they are supernatural and rise above the limits of reason; further, reason refutes the objections of unbelievers.

The catalogue of a Catholic university might use almost the same language. And if a Presbyterian finds the experiment of interest to his Church, surely Catholics, who have always held that no university can be really complete without theology, should find this Virginia phenomenon of Aquinas in a state university doubly interesting as an indication that others are coming around to something of the same position.

One auditor of the course gave it as his considered judgment that

> the undertaking would have been worth while even if Christian truth had been declared less capably and less worthily. The eternal verities have for many, as a consequence of this series, leapt off the shelf of idle, blocked-off notions, none too clear or sure of weathering the storm of scrutiny, to a living, articulate place in thoughts and action. An added outcome is the new appreciation of the Christian heritage, the recognition of the profundity of its doctrines and of their importance to other knowledge.

A recognition of the fact that Catholic theology is a part of the Christian heritage and that Scholastic theologians have thought profoundly on the truths of revelation is indeed a long stride from the bitter religious controversies of the sixteenth century. A whole new world of thought has been opened up by this course, and never again can its auditors be confined within the narrow boundaries of sectarian thinking.

The observers who saw deepest realized that this study of theology was a striving for that unity which the educational world has lacked since the Renaissance and especially since the development of modern science. As one auditor phrased it:

> A serious study of theology is necessary, first, to give a proper conception of Christian doctrine; and second, to unify knowledge, with theology rightfully placed at the top as the "queen of sciences," thereby making possible the assignment of appropriate meanings to other realities.

The response elicited the first year was so favorable that it was determined to continue the lectures. In 1936-1937 the field was divided into three broad parts—moral theology, natural theology and dogmatic theology. There were nine lectures on moral theology, and although these were all too few to cover the ground, the important point is that they stressed the supremacy of the moral law. The idea prevailing among so many secularists that economics, or politics, or international relations do not come under the Decalogue was repudiated flatly. As the prospectus stated quite clearly:

> These ideals and institutions, however secular and remote from theology they seem to us today, raise problems demanding a theological interpretation, problems which can be treated with a view to their ultimate practical solution only when seen in the light of their theological significance. . . . This series is also based on the further premise, once more generally held, that theology is not a minute, isolated and remote subject-matter, but it is relevant to all the crises in the experience of human life.

It is not only the unchurched who need to have this emphasized and repeated. Unfortunately, some Catholic business men, politicians and statesmen have acted as if the moral law had no application in their respective spheres. They have tried to restrict religion to the sanctuary and theology to the seminary. They have even resented the social encyclicals of the Popes with their insistence on the right of laborers to collective bargaining and living wages. Therefore, we may very warmly welcome this clear-cut declaration of professors in a state university that theology "is relevant to all the crises in the experience of human life." If the whole nation can be thoroughly convinced of this, we shall have made quite a stride away from the immorality of modern business and toward social justice; we shall be saved from the neo-paganism of the totalitarian State. No people profoundly persuaded of the universality and the supremacy of the moral law will ever succumb to the stateolatry of either fascism or communism.

During the current year there will likewise be a tripartite division: "I. The Thelogical Virtues—Man's Supreme Good; II. The Intellectual Virtues—Intellectual Goods; III. The Moral Virtues—Social and Individual Goods." One is tempted to quote extensively from the 1937-1938 prospectus, for one can see in many of its phrases the influence of acquaintance with Saint Thomas during the two preceding years. In a general

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introduction to the three divisions of the lectures, the prospectus notes that men seeking riches, fame, temporal pleasure, have often discovered that happiness eluded them because they did not have the spiritual insight to see things in right proportion. It says:

> Thus we congratulate ourselves on our enlightened liberalism, while in reality we labor in the toils of a self-imposed bondage to hedonistic utilitarianism. . . . In place of alternate dogmas now dogmatically urged upon us for belief and action, it is the purpose of this series to substitute one dogma for our critical consideration. This is the position that in order to escape from inevitable frustration and tend toward the happiness that man really desires, he must comprehend these partial goods by seeking to view them in the light of a supreme good; that his enjoyment of transitory and contingent beings is possible only through the effort to enjoy an eternal and absolute Being.

As one reads these words there comes back to mind the statement of Pius XI in an address to a group of Italian university students, that we Catholics do not "know all that there is of preciousness, of good, of Christianity in these fragments of ancient Christian truth." For might not this passage from the prospectus be an excerpt from some Catholic book on ethics or ascetic theology?

It would be easy to minimize this experiment in integration at the University of Virginia. In the first place, only a comparatively small number of professors are interested and attend the lectures, together with a few graduate students and members of the university community. The giving of this course is not an official act of the university and it has no place in the university curriculum. Undoubtedly, for thoroughness of treatment it is not to be compared with the courses in one of our seminaries. Then, too, a certain amount of unity was sacrificed by the fact that the lectures were given by a number of different persons with a variety of religious backgrounds. And although the "Summa" of Saint Thomas was supposed to form the basis of the lectures, some strayed quite a distance.

But after all reasonable discount has been allowed, certain significant features remain. The very fact that men in a state university recognize the need of theology to integrate our knowledge is in itself an important gain; and that they turn to the Scholastics for systematic treatment of theology is a tremendous change from the contempt once accorded the Scholastics. We should rejoice that the faculty committee, headed by Professor Buchanan, could put out this statement:

> One of the most universal and systematic treatments of these topics is found in the works of Thomas Aquinas; therefore it seems practical for the unity of the series, to employ these writings as a common source of material and as a basis for the discussion of these topics in dogmatic theology.

It is true that attendance is small, and consequently the influence is limited. But the most majestic oak grew from a tiny acorn, and who can be certain that this experiment is not a seedlet which will spread and develop until it changes the character of our state education?

The mere fact of the lectures, apart from the number attending, is in itself a gesture of importance, for although not an official act of the university the course is given with the collaboration of university professors in a university building. Other members of the faculty cannot completely ignore this concrete demonstration of their confrères' conviction that theology is "the queen of the sciences," and has a place in every properly organized university. Certainly those who actually study Saint Thomas in preparation for giving or hearing a lecture cannot help but be influenced by the Angelic Doctor. Some, perhaps, who thought that the Scholastics did nothing but split hairs will be initiated into the sweep and profundity of their thought.

The method of the "Summa," with its careful definitions of terms and explanation of theses, its closely reasoned proof, and its open-minded consideration of objections, must in itself be a revelation and a most refreshing contrast to journalistic pundits. Neither the lecturers nor the auditors can ever again be the same as if they had not opened the "Summa." A few, we may hope, will be led on by their study to see the full implications of Saint Thomas.

Formal Garden

Beneath the set look of a formal garden
Where white Madonna lilies blaze more white
Against the contrast of a wall, where ranks
Of tulips, named and numbered, taking squares,
Bear exile for a brown or shriveled petal,
And triangles of roses must leave out
Some of the rarest, not having room for all—
A meaning not immediate to the eye
Waits like a pale smile near the perfect blooms.
Here where the choice is scant, the design cold,
The clipped shrub, rigid hedge, and velvet lawn
Unnatural to life, two generations
Nourished the fragrant box; on hands and knees
Each inch of grass was weeded; and pruning has
Achieved a symmetry that nature lacks.
Down the East Walk where poplar evergreens
And level flags end in a marble seat,
The taut restraint of line, the blend of green
Offer a cloister to the troubled mind.
Here safety dwells. The visitors who come
Rake quietness home, and, coming, look again.
How still the flowers stand! Yet every day
Profusion lays a sacrifice to order.
It's not the easiest garden ever made.

ELIZABETH GUNN VAN TINE.

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Cooperation's Grass Roots

By JOHN DANIELS

ASK A hundred persons at random these questions: What is consumers' cooperation? What does it amount to in America? How and when did it start in this country? To the first question you would get hazy and stumbling answers from all but a few. To the second the general reply would be, "Not much, I guess." To the third the commonest rejoinder would run, "Oh, I think it was imported from Sweden or some of those other European countries, quite recently."

Small wonder that the man in the street has only a confused notion about what consumers' cooperation really means. For of late the words "consumer" and "cooperation" have been widely exploited by people who have something to sell, whose interest in the consumer as such is subordinate to interest in their own profits, and whose cooperation of sorts is intended primarily to maintain and if possible expand the consumer's purchasing of the things they sell. To that end some of the department stores, for example, have organized so-called consumers' groups, which are assembled to hear talks by representatives of the store about the excellence of its goods, to watch demonstrations of quality, and so forth. The stores also form "book clubs" which offer rebates on purchases. Then there are various agencies which call themselves "consumers' " this and that, but which turn out to be means of serving not consumers, but producers or distributors. As for the word "cooperative," that appears in the names and publicity material of many business concerns and organizations which have no connection whatever with the consumers' cooperative movement, and which are in fact hostile to it; but are not averse to cashing in on such unsuspecting good-will as it may bring their way.

For some time I have been trying to formulate a working definition of the *bona fide* consumers' cooperative which shall be brief, clear and practically water-tight. I now offer the following definition for what it may be worth. A true consumers' cooperative is an association *of* consumers, organized, conducted and controlled *by* and *for* consumers; whose members have only one vote each; whose purpose is not to sell things at a profit but to provide its members with goods or services at a saving in cost and quality; which pays only a fixed interest on its capital shares and distributes its savings to the members in proportion to their patronage. Thus it appears that a cooperative is radically different from a stock company, in which no portion whatever of the proceeds goes to patrons; the profits (less reserves) are distributed to the stockholders; and the stockholders vote not equally but in proportion to the number of shares they own. A cooperative is *democratically* and a stock company *plutocratically* or *capitalistically* controlled.

So much for working plan and principles. Passing now to the other two questions posed above, about the origin and size of the American movement, we find that the usual guesses are wide of the mark because the actual facts are only beginning to get into general circulation. Broadly, these facts are that in the United States consumers' cooperation is no foreign importation, but a native American growth from the grass roots, which began as far back as the 1820s and has now attained strength and stature which make it, on its own feet and in its own right, a factor to be reckoned with in the present and future economic and social state of the Union.

Well over a century ago, and about a quarter-century before the Rochdale Pioneers appeared in England, American farmers began to form little cooperative fire insurance groups in their townships and counties, to provide themselves with insurance on their homes and farm property at a cost they could afford, as against the prohibitive rates which the commercial profit-seeking companies charged in rural areas. Today there are roughly 2,000 of these local groups with some 3,000,000 members, and outstanding insurance of $11,000,000,000 covering well over half of the fire-insurable farm property in the United States.

That is a truly amazing achievement, in view of the extreme simplicity of these cooperative units in structure and operation. By virtue of their comparatively slight outlay for commissions, advertising and other forms of overhead, on which commercial companies in strenuous competition with one another expend tremendous sums, their average cost is about $.24 per $100 of insurance, as compared with commercial rates ranging from $.50 to $2. In growing measure, moreover, these cooperative units are extending their operations to towns and cities, and thereby giving urban consumers of insurance the benefit of their lower costs.

In recent years cooperative companies operating over wide areas have been providing not only fire, but life, automobile and other casualty insurance. The Farm Bureau Mutual Automobile Insurance Company, which now operates in ten states and includes urban and rural policy-hold-

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ers, has done highly significant pioneer work in making insurance funds available to build up other forms of cooperative activity. Just as the rich commercial insurance companies have for many years been a bulwark of capitalistic profit-business, so now the cooperative insurance companies bid fair to supply cooperative enterprise with strong support.

From cooperative distribution of insurance the American movement advanced to cooperative distribution of commodities—and here again it sprang from the grass roots. The first and still the largest national organization of American farmers, called the Patrons of Husbandry or more commonly the Grange, is responsible for initiating this development. In 1875 the National Grange, after careful study of the basic cooperative principles which the Rochdale Pioneers successfully applied in England in 1844, put forth and sponsored in the United States what may best be termed an American adaptation of the Rochdale plan. Members of the Grange set up a good many cooperative stores to provide themselves with household goods and farm supplies. Though for various reasons the majority of those early stores were short-lived, enough of them succeeded to effectively demonstrate the plan's soundness under American conditions and to establish a tradition.

With the turn of the century, two fresh cohorts of cooperators came upon the scene. One was the Farmers Educational and Cooperative Union, which ever since its inception in 1902 has zealously relayed the torch that the Grange had kindled. This organization is strongest in the Northwestern, Southwestern and West-Central States, and has been a liberal and leavening influence (especially in Nebraska where for many years its cooperative stores have carried groceries and other household necessities along with agricultural supplies) in making farmers more conscious of their problems and potentialities as consumers. The other reinforcing cohort was made up of New Americans, who like the Colonists of earlier days came from overseas and joined the great emprise of nation-building. Those best equipped with cooperative experience hailed from the Scandinavian countries and Finland; and those of Finnish stock have made the most consequential contribution. In a few Eastern and Middlewestern towns and cities they established stores which were soon accepted as models and pace-setters for urban cooperative enterprise. Their principal area of settlement was northern Wisconsin, Minnesota and Michigan, where they formed many store units which, though composed largely of farmers, dealt mainly in consumers' goods. By impressing the *consumer* motive, these newcomers on the one hand, and the indigenous Farmers Union on the other hand, forwarded the American cooperative movement in a decisively consumerward direction.

In the last twenty years, since the close of the World War, and especially during the hard depression years which are still with us, this movement has made its greatest strides, with farmers still in the van. In the East large centralized cooperatives have arisen, one of which does an annual business of $40,000,000. Present space will not permit names and particulars. Suffice to say that the leading Eastern organizations deal principally in livestock feed, fertilizer and seeds (only incidentally as yet in consumer goods) and have their own mills, mixing plants and laboratories. In the Mississippi Valley and the West, the more prevalent form of cooperative organization is that of local autonomous units, which own and control about a dozen wholesales. Though as yet these wholesales do not come up to the Eastern bodies in operating volume, only one having annual business around $10,000,000, they are out in front in two very important ways.

The first is that they deal chiefly in gas, oil and motor accessories, which in recent years have become common denominators and in fact necessities of both rural and urban consumers. The second—to which the first has led almost inevitably—is that they have the consumer viewpoint more fully than their Eastern cousins, are tending to admit urban consumers and cooperative units to their ranks and benefits, and are gradually expanding their operations to include groceries, clothing and other household supplies. Petroleum, as someone has aptly said, is lubricating this progress. There are now six cooperative oil-blending plants, one of which has made shipments to four European countries. Two of these plants are owned by United Cooperatives, a great federation which has grown out of the initiative of the Farm Bureau cooperative associations of Indiana and Ohio, and which now comprises nearly all the wholesales east of the Mississippi. All told, there are today about 2,500 farmers' cooperative purchasing units in the United States with 1,000,000 members and an annual operating volume of approximately $400,000,000.

Urban cooperative stores do not add up to an impressive total. As complete figures are lacking, I will not hazard an estimate which might be misleading. Here the story has been one of ups and downs, many failures, and comparatively few lasting successes. Why? The answer is partly implied in the fact that the half-dozen largest stores which have stood the test of time were founded by New Americans; and with one exception are located not in cities but in towns. New Americans have a cohesion among themselves which corresponds to the rootedness of farmers in their local communities. Cooperative action is more practicable under simpler town conditions,

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and most of the successful stores set up by native groups are likewise found in towns. But now at length several new factors are giving fresh impetus to cooperation in the cities. One is the pronounced growth of *consumer consciousness* under stress of the depression. Urban consumers are getting wise and learning how to pull together. This applies most importantly to members of the labor unions, who are coming to realize that they must protect themselves not only as wage-earners, but through cooperative action as consumers to make their wages go further in supplying their family needs. The A.F.L. and some of the leading C.I.O. unions are getting behind the American cooperative movement, as labor has done almost universally in other countries.

Another new and practical factor in the situation is the considerably larger margin of saving on gas and oil as compared with groceries and clothing. So urban stores are setting up filling stations to augment their resources; while *vice versa* the urban gas stations are adding groceries to expand their service. Finally, urban stores are much better federated and served by cooperative wholesales. Besides three regional wholesales which deal primarily in consumers goods, there is now National Cooperatives, with headquarters in Chicago, which federates and represents practically all the regionals throughout the country. This national wholesale brings rural and urban cooperatives together on common ground and it will increasingly provide consumers' groups in the cities with the advantage of the large working resources which the farmers' have built up.

In justice to the facts, however, it should be noted that urban cooperatives are by no means confined to stores and gas stations. There are consumers' cooperative apartment houses, restaurants, bakeries, dairies, printing and publishing plants, libraries, a book club—et cetera. And one of the largest and most promising groups of cooperatives is predominantly urban: namely, the Credit Unions, of which there are close to 7,000 with upwards of 1,500,000 members. Friedrich Wilhelm Raiffeisen, the mayor of a small town in Germany, originated nearly a century ago the idea on which they are based, which is that people of humble means, by putting in small amounts of share capital, can provide a fund from which as individual needs arise they can obtain small loans at low interest. The first credit unions on this continent were formed on the initiative of Catholic priests in Quebec and New England. Since 1921 the movement has grown rapidly in the United States, especially among manual and clerical workers in industrial plants, and municipal, state and federal employees, until now there are credit unions in every state without exception. Their most obvious benefits are protection from loan sharks and other exploiting money-lenders; and the encouragement of thrift, in that net proceeds from interest on the union's loans is returned to the members as dividends of 4-5 percent on the capital shares.

Just as in the rural areas the simple farmers' fire insurance units have achieved great results and laid foundations for future building, so in the industrial and urban centers the credit unions have accomplished great things and are bound to serve as bases for other forms of cooperative activity in future. Through their National Association they are now developing several forms of insurance for their members, and there is reason to expect that their next advance will be in the new field of cooperative medical and health service. That is the field in which just now the liveliest battle is being fought between cooperative forces on one side, and on the other what may be called the ultra-conservative medical organizations. It begins to look as though the latter are waging a futile and losing fight, and as though the liberals will eventually support the cooperative plan as a reasonable middle ground between present high costs and state control.

Now in conclusion just a word about the integration of the American consumers' cooperative movement as a whole, and its overtones of education, recreation, and aspirations of the spirit. Cooperation is interested in material things first—but not last. From those things it wants to go on to all that concerns man's being and becoming, in his pursuit of happiness. In comparison and contrast with the present capitalistic system of profits for some people, it is demonstrating with growing success the cooperative plan of savings for all people—in that all are consumers. As over against the social waste involved in production by guessing, without advance measurement of demand, and enormous further waste for advertising and salesmanship to dispose of the product, it sets the cooperative plan of conservation through producing for a known and approximately measured demand of consumer-members, and of consequent avoidance of vast expense for advertising and the battering down of consumers' sales resistance. In this light consumers' cooperation offers itself as a mutation of capitalism, now in process of evolution as biological mutations have evolved and resulted in new and better-adapted species.

Omnipresently and continuously, through the thousands of local units, the regional federations and wholesales, and the Cooperative League of the United States, whose biennial congresses are held by rotation in many parts of the country, the American movement is educating its members, its working personnel and the public at large, in cooperation's fundamental principles and limitless possibilities.

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The "Thoughts" of Joubert, 1838

By M. WHITCOMB HESS

THIRTY-TWO years ago Chesterton wrote in his Introduction to Arnold's "Essays in Criticism" that if the English ever should grow wise to the actualities of their Aryan civilization they will do several things. "One of the things," he said, "may be to save the world," and added, "Another of the things will certainly be to thank Matthew Arnold." Among the greatest gifts of Arnold is his essay setting forth the ideas of Joseph Joubert, the literary critic's critic. For this essay which itself is considered one of the best expository writings in our tongue made Joubert to the English what he has never been to the French—a moralist who stands with the best that France has produced, and himself a critic high among literature's interpreters. The Aryan civilization that Chesterton referred to was represented in the grasp of such truths as Joubert uttered that tend to unite the common culture of our world.

In that same Introduction Chesterton said—and this was in 1906—that Arnold who admired the Germans "was not deluded by any separatist follies about the superiority of the Teutonic race." When the English touch on the truth Arnold has for them they must recognize one of its greatest modern exponents in Chesterton himself, who would certainly have held the present German race myth "an enormous crotchet" as he once described Puritanism. Perhaps Chesterton with his added grace of humor is like-minded with Joubert to a greater degree than Arnold himself. Joubert's playfulness of spirit was that of a Chesterton whose inner gaity never deserted him, and who knew how to hold the little in life that must be taken seriously apart from the much that can only be dealt with humorously.

This year is the centenary of the issue by Chateaubriand of Joubert's "Thoughts," whose publication wakened immediate interest in the author as a man. Joseph Joubert was born in 1754 in Périgord, the oldest son of a poor doctor. In 1778 he came to Paris to seek his fortune—and found two special friends, Fontanes and Chateaubriand. He knew Diderot, D'Alembert, La Harpe and other men of great literary fame who recognized talent at once in the young writer. But from the first Joubert disavowed his interest in a reputation. Chateaubriand said of him, using Epicurus's phrasing, that he chose to hide his life. However, he held two public offices, one as justice of the peace in his own town of Montignac and the other as the first inspector general of the university founded by Napoleon in 1809. Joseph Joubert was never the recluse and valetudinarian some have supposed him. His many friends and his well-founded reputation as a delightful conversationalist and letter-writer attest alike to his natural wholesome and amiable disposition. Arnold who tells us that Joubert never quarreled with a friend or lost one during all the seventy years of his life speaks of the French thinker's "amenity" as inborn.

Joubert had never intended to publish his notes or his essays. Madame Joubert who respected his scruples did not intend publishing them. It was due to the insistence of his friends that she yielded to the issuance of the signal volume that appeared in 1838, selected passages made by his closest friend Chateaubriand from the manuscripts left in his charge by Joubert at his death in 1824. Such curiosity was excited about the great unknown that a general collection of his writings was made later and given public circulation. The lines traced by Joubert's failing hand a few weeks before his death, "The true, the beautiful, the just, the holy!" contain words from the depths of his spirit. His love of perfection was as inexhaustible as his love of truth.

Wherever our communication of high truth in language is vague and abstract it is in so far imperfect and untrue. What Joubert wanted always was "the rendering sensible of that which is abstract; apparent that which is hidden; imaginable, if so it may be, that which is only intelligible; and intelligible, finally, that which an ordinary attention fails to seize." Who has ever better stated the aim of the true metaphysician? Joubert was supremely blessed with penetration. No wonder he could say of himself: "Behind the strength of many men there is weakness, whereas behind my weakness there is strength; the weakness is in the instrument." In body Joubert was more frail than Voltaire; but in spirit he was untouched by any form of frailty, and his moral sense was consistently healthy while Voltaire's was (to follow Joubert's famous words) in ruins.

The critical writings left by Joubert show that, whether in literary, political or religious matters, his hand was sure. His comment on the religious liberty demanded by the spokesmen of the eighteenth-century Enlightenment was that it was not religious but irreligious liberty they were seeking. Moral freedom, he insists, is the only freedom worth the name:

> Let your cry be for free souls rather even than for free men. Moral liberty is the one vitally important liberty, the one liberty which is indispensable; the

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other liberty is good and salutary only so far as it favors this.

Joubert is able to compact in a few simple words the essence of many an abstruse volume on the philosophy of poetry. "Unless it enraptures," he wrote, "it is not poetry; the lyre is, so to speak, a winged instrument." He suggests also that philosophy should have a Muse and not merely a reasoning shop. Joubert held Boileau a powerful writer "but only in the realm of half-poetry." Neither Boileau's nor Racine's poetry seemed to him to flow from the fountainhead. But, it is to be remembered, Joubert's criticisms were private ones. They were not meant for the public gaze any more than Emily Dickinson's intimate revelations. We are permitted in each case to look on thoughts in utter nakedness, and as Joubert himself once said: "Il ne faut rien voir tout nu."

It is, of course, the quality of spontaneity in most of Joubert's comments that joins to their intellectual power to make them doubly significant. In no instance are we given curious peeps through the window of a mind filled only with affectations and sensualities like many of those provided by modern literature, both in and out of fiction, depicting debauched spirits who may debauch the reader with their impure influences. There are no "hand-and-foot-in-Belial's-gripe" results from reading Joubert. On the contrary it may be said of him as he declared of Plato: "He can put light into our eyes."

Joubert's attitude toward language is perhaps his most precious legacy to our word-sick civilization. We know with what respect he held words as the tools of our most complete communication—he never felt he had brought any of his own dreams to a sufficiently undamaged birth in language to give them to the world. His wish and counsel regarding expression reminds us of Gautier's,

> Chisel and carve and file,
> Till thy vague dream imprint
> Its smile
> On the unyielding flint [Santayana's translation].

Joubert was doubtless too much the perfectionist in this world of imperfections; yet he holds up an ideal for our uses of words that shines like a lighthouse beacon beside such will-o'-the-wisps as are usually followed. To Joubert style is this: never to quit sight of realities. "One must employ one's expressions simply as media," he wrote, "as glasses through which one's thoughts can be best made evident." He had said that the trouble with most philosophers is that they confuse the spiritual with the abstract. Their use of words in a specialized sense is to be distrusted always. How can metaphysical systems be successful where ciphers are used instead of words, jargon rather than idiom? The value of his plea for familiar words cannot be overestimated by the literary artist anymore than it can by the professional philosopher or the everyday journalist; and it is of equal import for the educator from kindergarten to postgraduate courses. We read:

> It is by means of familiar words that style takes hold of the reader and gets possession of him. It is by means of these that great thoughts get currency and pass for true metal, like gold and silver which have had a recognized stamp put on them. They beget confidence in the man who, in order to make his thoughts more clearly perceived, uses them; for people feel that such an employment of the language of common human life betokens a man who knows that life and its concerns, and who keeps himself in contact with them. . . . Of all the words in use, none are so clear as those which we call common words; and clearness is so eminently one of the characteristics of truth, that often it even passes for truth itself.

Again, he wrote:

> Be profound with clear terms and not with obscure terms. What is difficult will at last become easy; but as one goes deep into things, one must still keep a charm, and one must carry into these dark depths of thought, into which speculation has only recently penetrated, the pure and antique clearness of centuries less learned than ours, but with more light in them.

Il y a quelque chose d'immuable dans l'homme, Joubert found, and believed therefore that there are unchanging rules for the artists who strive to reflect men's lives:

> One should be fearful of being wrong in poetry when one thinks differently from the poets, and in religion when one thinks differently from the saints.

Those godlike beings, the saints, are the happiest people possible:

> You may do what you like, mankind will believe no one but God; and he only can persuade mankind who believes that God has spoken to him. No one can give faith unless he has faith; the persuaded persuade, as the indulgent disarm.

Thus Joubert himself may persuade—by his own persuasion, by his certain knowledge that brings the reader with him into the very presence of truth; it is in this realm that Joseph Joubert, timeless spiritual sage, lives on. Man, whom Joubert sees as so immense a being that he may exist partially in some sense, has his happiness only as he is complete; and he knows full completion just as he walks by the light of heaven and not his own lamp. Underprivilege for the individual, as we have it multiplied in this age of overemphasis on experience, is the inevitable result of each person's trying to "weigh everything by his own weight," in what the early nineteenth-century philosopher foresaw as an unhappy epoch.

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Views & Reviews

BY MICHAEL WILLIAMS

THERE are so many important things well said in the statement on Spain made by the editorial directors of THE COMMONWEAL with which I heartily agree, that my strong disagreement with the statement as a whole becomes painful and regrettable. I dislike the necessity of being personal in what I have to say, but it seems necessary, under the circumstances. For of course I must suppose that the readers of this journal cannot help but recall the fact that when I was the editor, a year ago, I often and strongly expressed my belief that the armed revolt of the Franco forces in Spain, abhorrent as nearly all revolts against constituted authority must be for all who hold the teachings of the Catholic Church, was, under the circumstances existing in Spain, thoroughly justified; and that, because of those circumstances, the victory of the Franco uprising would be beneficial to the cause of Christian civilization; its defeat, therefore, disastrous to that cause in Spain itself, and a weakening of that cause elsewhere in the world, our own country, of course, included. I still hold those opinions; but the present editors of THE COMMONWEAL do not. Naturally, I am sorry for that fact; but it is quite clear that my personal feelings, as such, are irrelevant; the one important consideration is the question whether or not the advice now tendered to THE COMMONWEAL readers, namely, to be absolutely neutral, as concerns any judgments made upon the comparative merits of the contending forces, tends to be helpful or harmful to the interests of Christian civilization. For my own part, then, I am most regrettably constrained to say that such advice tends to be harmful.

My chief reason for thinking so is the fact (as it seems to me) that THE COMMONWEAL'S statement carries its suspicion, and its repudiation, of the "propaganda" emanating from both sides in Spain far beyond a justifiable degree, and, therefore, it seems to ignore what to my way of thinking is the determining, ultimate truth concerning the Spanish situation, namely, the fact that what I would regard as unimpeachable testimony exists which goes to prove that there was a well-planned, long-prepared, deliberate and frightfully significant effort made by the predominant forces controlling the government of Spain, prior to Franco's counter-revolution, utterly and finally to destroy the Catholic religion in Spain—to wipe out its sacred ministry, its consecrated teachers, and its lay leaders, and in fact to "liquidate," if possible, the entire body of believers; and, thereafter, the plan was designed to proceed against the Church on all fronts, and in all the highly effective ways taught and practised by the anti-God experts of Russia, and followed, more or less successfully, more or less radically, but always in that general direction, by other atheistic revolutionary governments and parties throughout the world.

I agree with THE COMMONWEAL'S statement that on a great many problems and situations connected with the Spanish Civil War "the information available is so generally characterized by propaganda that we do not have any sufficient knowledge" concerning them. For example, we do not precisely know to what extent the conflicting armies in Spain have or have not deliberately bombed open towns, or non-combatants, hospitals, Red Cross units, etc., as differing from the deaths and destruction caused incidentally to the prosecution of military objectives. We do not know all the facts concerning foreign assistance; we do not and cannot precisely ascertain the full truth about internal dissensions in either camp; and at best can only guess at what conditions are to be in the future if Franco wins, or if Franco loses.

But I do not see how this uncertainty can attach to our judgment concerning the war on the Catholic religion initiated by forces integrally connected with the United Front government, and uncontrolled or uncontrollable by the less violent elements connected with that government. On this matter, we have what I certainly regard as definite, objective testimony, offered to the whole world by a body of men whose sacred responsibility was higher than that of any other group of Spanish leaders, namely, the joint letter of the bishops of Spain. Incidentally, what they said was, and since its issuance has continued to be, supported by a great mass of independent testimony to the same general effect, and the records of history remain to underline its thesis with the verified accounts of the martyrdom undergone by thousands of clergymen, bishops and priests, and of nuns, and of the laity.

I am only one of those American Catholics, therefore, who cannot agree with THE COMMONWEAL'S statement that "we are going to be forced to choose between fascism and communism," if we take sides, so far as our convictions and sympathies are concerned, in the controversies concerning the Spanish Civil War, unless we maintain "that 'positive impartiality,' a sanity of judgment toward both sides." It does not seem to us that all that is called for is simply "to express a preference for specific ideas and actions when they are certainly known." I am not, and I am fully satisfied that the overwhelming majority of American Catholics are not, and have no desire to be, either Fascist or Nazi, still less, of course, do we lean toward Communism; and I for one cannot agree that I lean toward any form of totalitarian political tyranny if I decide, and say, after reading what the Spanish bishops tell the whole world, that it is true that an anti-God revolution was let loose by, or at least could not be stopped by, the United Front government of Madrid. In that revolution, other values prized by vast numbers of the Spanish people were also attacked. Also it is true that the United Front government, and all the parties attached to it, professed (in many cases no doubt quite sincerely) to be aiming at social justice. And I consider that the facts, not mere propaganda, show that against that revolution, with its mixed motives, but predominantly a terrorism aimed at the Catholic Church in Spain, there was a counter-revolution, led by Franco, and validated by the adhesion of a vast number, probably the majority, of the Spanish people. The dreadful disaster of civil war ensued.

It is true, no doubt, that if a universal, spontaneous desire had seized the souls of all the Spanish Catholics to

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submit to their own violent deaths, often by torture, and the utter destruction of all that was sacred to them and to their forefathers down the ages, rather than to resist, that such a demonstration of Christian resignation would have been, to all pacifists (and I do not write the word in sarcasm: for the truly consistent pacifist is indeed heroic) a marvellous phenomenon, infinitely preferable to any form of war—but while it is perfectly true that many of the Catholic victims of the terror went to their death peaceably, and blessing their destroyers, such exalted development of sanctity had not been achieved by the great majority of the Spaniards who followed Franco. They fought with the sword, and many too have perished by the sword; but even if the absolute Christian pacifists in Spain, supposing there to have been any, had exerted themselves to the utmost, they would not, it seems to me, have prevailed. The ordinary, average, humanly normal Spaniard, by hundreds of thousands, joined the Franco counter-revolution, acting as Spanish citizens, and as all citizens everywhere act, when the revolution of Communism, or Anarchism, or both combined, as in Spain, rises up against them and all that they hold dear.

Communications

THE WAR IN SPAIN

Alma, Calif.

TO the Editors: I was about to call attention to Monsignor Henson's refutation of *La Croix's* attack on General Franco when I saw Mr. Attwater's apology in the May 27 issue of THE COMMONWEAL. Nevertheless Mr. Attwater's solicitude about the Catholic minority who are against the war of liberation puzzles me and doubtless thousands of other Catholics. As no one can doubt the devotion to the Church of men like Mr. Attwater and M. Jacques Maritain, the reason for their coldness toward the suffering Catholics of Spain and their indifference to the horrible fate with which they are menaced is really a mystery. To solve this mystery I would like to clarify the situation by asking Mr. Attwater to please answer the following questions.

1. Has Christ Our Lord, or His Church, ever condemned a just war?

2. Do you believe that the war of liberation in Spain is unjust?

As to the first, I do not see how anyone with the knowledge of things Christian of Mr. Attwater can answer that in the affirmative. As to the second, certainly no one who is familiar with the terrible situation in Spain from February to July, 1936, can doubt that the war of liberation is just.

To recapitulate the heads of the terrible indictment against the Popular Front Government for the long list of murders, church-burnings and other outrages would be or should be needless for readers of THE COMMONWEAL. In considering the Spanish situation we must remember that a democracy will work only if a large enough section of the people will abide by a democratic constitution. If even a strong minority, as in Spain, make a mockery out of elections, muzzle the opponents' press and finally murder the leader of the opposition for daring to attack the government *in Parliament* — then obviously democracy will not work. Furthermore Franco claimed, and with good reason, since the Red press openly boasted of it, that the republic was doomed by the extremists who planned to establish a Red dictatorship that very summer of 1936. These facts lead me to my third question:

3. What would Mr. Attwater have had patriotic Spaniards do under those circumstances?

I think a good deal of confusion can be cleared away and Mr. Attwater will render a signal service to clarity of thought on this whole situation if he will be kind enough to answer these three questions.

JOSEPH S. BRUSHER, S.J.

Scranton, Pa.

TO the Editors: Father Joseph B. Code's interesting letter of June 10, 1938, regarding the justification of the Spanish revolt stimulates me to a humble comment. A few Catholics and most Protestants seem to feel that the Spanish Nationalists were not perfectly justified in starting the Civil War; most Catholics seem to feel that Loyalist oppression made armed resistance justifiable and even honorable. The two attitudes are analogous to perfect and to imperfect contrition. Both are all right—I personally am usually quite happy to achieve the latter.

But one is the more perfect attitude. Had Christ been in Loyalist Spain, would He have said: "Peter, unsheath the sword and have at them"? He more probably would have said, as once before when injustice and oppression were "intolerable": "Peter, sheath the sword." In Spain as elsewhere He would have turned the other cheek. That is what the *perfect* Christian does.

Most Christians, however, including those of Spain, are imperfect. Most of us do not even believe as yet that the perfectly Christian way of meeting violence is also the best and wisest and most effective way. The Apostles used it and conquered the Western World. Mahatma Gandhi used it some years ago in India and he won.

But many of us do not yet believe in this perfect Christian way and, even when we do, we break down in a crisis and take the imperfect way and fight back. And, of course, human nature being what it is we are justified in such armed revolt, and the Church does not condemn it.

But if one said that to disapprove of the Spanish revolt is wrong because the Church does not condemn a revolt such as that, he would somewhat beg the question. The Church did not condemn slavery, yet slavery is not good or perfect. What some Catholics precisely want is to swing the Church and churchmen and scholars more definitely into the "perfect way" as to war, and away from the imperfect way most Catholics still prefer.

The Spanish Nationalists are not wrong and they did what probably we too would have done if so provoked. Quite certainly, however, Christ and his Apostles, had they been in Spain, would not have primed machine guns and they probably were not glad, but patiently sad, when their honest, but imperfect followers in Spain did so.

A. J. APP.

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AN INGREDIENT SADLY LACKING

Albany, N. Y.

TO the Editors: Loretta (and may God bless her indeed!) is in her back yard, scanning the sky. The back yard looks very complete. The Reilly's lawful pastor has cunningly contrived a neat but gaudy service flag, announcing 100 percent Easter Duty, and when flung into the cerulean blue it should attract the errant eye of any aviator coming up the Hudson Valley with the wind at his tail. On the garage roof we have outlined in white shells, after the inspiration of Bret Harte: "Don't sack the Reillys. They are doing their best." Anything to avoid picking up a sackful of pamphlets from the lawn, although if the sack hit Loretta on the head and furnished a countershock, it might restore a missing ingredient or two.

Before Chesterton bemoaned it so inimitably, I too regretted the drawback of Catholicity in one's inability to admit he's good. A good violinist, a good outfielder, but a good Catholic? The very boast counts off ten points. Nevertheless the Reillys go through the prescribed motions. God may not approve of them, but the neighbors should. On Sunday mornings, afoot, as with the great-great grand's, by buggy or by Buick, they have gone to church. They have lived in peace, lent a hand, minded their own business and paid their bills.

In 1928 we "lived right," and it was not that we did not give patient, well-modulated explanations. No one wanted well-modulated explanations. They were telling us and when we offered a reasonable contradiction, it made them furious. The only score to my personal account all that autumn was an impatient inquiry to an acerb maiden lady who thought priests should marry: "Would you marry one?" Not she! And I am glad Father Hayne did not hear her cogent reasons. It is hard on the humor to know "How little worthy of any love thou art." When I replied, "The Catholic Church thinks the same thing," she rejoined, "I'm surprised she has so much sense but I won't vote for him anyway."

Bigotry and ignorance are not synonymous in the sense that they coincide in all their parts like the similar polygons in the geometry book. Bigotry is an element in itself. Honest ignorance may ask questions or blunder, but bigotry, with malice aforethought, makes slurs. No one understands humor except another person also endowed with humor (which is why I am not now below Peekskill en route to New York), but a bigot has no humor. Hence, I recommend that ingredient which is as universal as air and water, a good blaze of anger.

Certainly, I shall get down on my creaking marrowbones and pray for the realization of "millions marching merrily toward their Maker." The idea is beautiful if only for its alliteration, but it should have been conceived before so many millions made the march in tears and pain. If after blazing anger here and there for the general good, she may blunder into Paradise and find little Alex from Gotham swinging laughingly on the entrance gates, little Loretta will laugh and laugh because there will be no more fights.

LORETTA REILLY.

Points & Lines

Railroads

IN ITS rush to adjournment, Congress put aside all rail legislation. The sorry plight of the railroads was described thus by the Chicago *Daily News:*

> The Interstate Commerce Commission reported that in the first three months of this year 42 of the nation's 47 leading roads were in the red, compared with 23 in the corresponding period a year ago. The Association of American Railways reports that more than 30 percent of all the carriers, big and little, are now in receivership, and three-fourths of them are heading for that condition by December if aid through federal loans and reorganization is not provided.

Oswald Garrison Villard adds in the *Nation:*

> The Association of American Railroads announces that 65 Class 1 railroads failed to earn expenses and taxes in the first quarter of 1938. The return on property investment was only at the rate of 0.44 percent compared with 3.01 percent in the corresponding period of last year.

The Cleveland Trust Company Bulletin gives interesting comparisons:

> Money spent for materials, supplies, rents, etc., has averaged about 30 percent of income, and these expenditures cannot be much to blame, for they have shown no important rising trend. Wages used to consume about 40 percent of income before the war, and they have averaged about 47 percent since then. Probably they will take about 51.4 percent this year. Interest payments took 13.6 percent in 1910 and 1911, and 13.6 percent in 1936 and 1937. They cannot be primarily to blame. Taxes took 3.6 percent in 1910 and will take 10 percent in 1938. They are a good deal to blame. . . . The troubles of the railroads are due to the fact that they have inflexible incomes which have been greatly reduced in recent years, and certain inflexible expenses which have recently been increasing.

There are many ideas on what to do about it. The St. Louis *Post-Dispatch* believes:

> This means elimination of debt, consolidation of lines, scrapping of unprofitable trackage, abandonment of duplicating facilities and various other measures.

The *Christian Science Monitor* claims:

> For all parties, however, the crux of the situation is in the competitive conditions the railroads are obliged to meet. No one wants to stop all progress in means of transportation but it is essential that the rail carriers have a fair break with the motorbuses, motortrucks, air transport, waterways and pipelines that divide the traffic they once carried.

The Baltimore *Sun* warns:

> Bailing the roads out again may be necessary. But if it is not accompanied by some valid plan for reorganization it is a confession of bankruptcy of ideas, as well as of money.

The paper then goes on to treat one of the suggestions put aside by Congress:

> The proposal to have the RFC make additional loans seems to be made with either or both of two ends in view. The first end, of course, is the immediate one of avoiding bankruptcy. The second, which would probably not be readily admitted by any save the left-wing advisers to the President, undoubtedly contemplates government ownership and possibly government operation of the whole railroad system. Certainly a constant increase in the debt of the railroads to the government can have only that ultimate result.

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Oswald Garrison Villard in the *Nation* comes out specifically for government ownership:

> I have long held that no other solution is possible and that the railroads ought to be freed from Wall Street control at the earliest possible moment. I am well aware of all the difficulties, such as the fixing of a fair purchase price, but sooner or later that will have to be done. As long as the railroads are in their present condition we have an open and dangerous sore in the body economic. The only remedy is a radical surgical operation.

The Far East Struggle

THE JAPANESE continue to push westward toward Hankow in the face of weakening resistance. Even more serious for the Chinese is the threat to their principal channels for munitions, as is pointed out by the *Christian Science Monitor:*

> With the occupation of Amoy, principal port of the province of Fukien, Japan obtained its first foothold in South China. . . . Amoy was one of the few Chinese ports not under Japanese control. Foreign ships were carrying on a lively trade, largely in war supplies, so that the Japanese seizure of the town has the effect of closing one more of China's windows on the world.

The withdrawal of Chiang Kai-shek's German military advisers, scheduled for July 1, on orders from Berlin, is another solar-plexus blow to the Chinese cause. According to *Nouvel Age:*

> The world now enters upon a new phase of world conflict. Japan sweeps away all remaining doubt as to her intention of establishing her hegemony in China and beyond. The clash between Japan and Soviet Russia is therefore inevitable.

One important result of the Japanese successes on the battlefield is described by A. T. Steele in a dispatch to the New York *Sun* from Sian, Shensi.

> The Japanese invasion has started a westward trek in China which is without parallel in recent Chinese history. . . . Young men and young women steeped in China's new nationalism . . . prefer to pull up their stakes and go into inhospitable and unfamiliar places rather than submit to the restrictions of Japanese overlordship. In some cases universities have shifted their locations once, twice and even three times to points a little farther west.

The barrenness of military victories in the face of determination like this is quite obvious. Another instance of this spirit is reported by the Associated Press:

> Two American universities and a French institution . . . defied orders of the Japanese-established North China régime to participate in political parades and mass demonstrations against the Chinese government of Generalissimo Chiang Kai-shek. . . . Involved in the crisis were the American-supported Yenching University . . ., the American-Catholic Fujen University and the Chinese-French University in Peiping.

That the new spirit is also constructively self-critical is indicated in the articles written for the N.A.N.A. and the New York *Times* by Madame Chiang Kai-shek:

> I feel convinced that our nation, if it pulls through this catastrophic war, will change in many ways. . . . Dare we hope that out of the recognition of human frailty and fallibility, out of the sight of the awe-inspiring panorama of our nation struggling at once in the throes of death and potential rebirth, will come a transformation of the hearts and minds of those who survive and who have in various ways contributed to the previous stagnation of their country?

The Stage and Screen

Second Spring

WHETHER or not "Second Spring" will in the near future receive a Broadway production, Mr. Emmet Lavery's play is one of the most distinguished works ever written by an American dramatist. It is a sad comment on the American theatre that Mr. Lavery has had to publish his play to bring it to the attention of the public, and that the first manager to show interest in its production should have been one in Vienna. Unfortunately this production may not now go through, for Austria is now Hitler's, and Hitler is not inclined to plays on Catholic subjects. But in America it should surely receive a presentation worthy of it. The Catholic Book Club in its current bulletin gives the ideal cast. It is as follows: Newman, Leslie Howard; Manning, John Gielgud; Bishop Ullathorne, Charles Coburn; Leo XIII, George Arliss; Ambrose St. John, Whitford Kane; Cardinal Wiseman, Pedro de Cordoba; Jemima Newman, Una O'Connor; the Duke of Norfolk, Stephen Haggard; Dr. Pusey, Ernest Cossart; John Keble, Louis Calhern; Mr. Gladstone, Leo Carroll; Bishop Vaughn, Charles Waldron. This is of course a counsel of perfection, but it is not too much to say that the play is fully worthy of this cast.

"Second Spring" is the story of Cardinal Newman. It is faithful to the facts of the great Cardinal's life, though for dramatic reasons it compresses some of them into a shorter space of time than the ones in which they occurred. Of course the most dramatic portions of the play externally deal with Newman's relations with Manning, but every moment of it is informed with spiritual drama. Mr. Lavery is naturally a partizan of Newman rather than of Manning, yet he does Manning full justice at the end, in the beautiful scene where he meets Pope Leo after the Holy Father had decided to make Newman a cardinal, and in the final scene of the play where he pays public tribute to Newman in his sermon in the Brompton Oratory. At first thought it is difficult to visualize the life of Newman, the scholar, the recluse even, as a subject for a drama, but Mr. Lavery has put that doubt at rest. His is of course primarily a drama of internal action, the drama of a man wrestling with his soul and with his doubts, of his gaining of spiritual serenity with his attainment of the true Faith. But after all great drama always is in its essence internal, the external facts are but the trappings. Yet Mr. Lavery has found enough even of these to give structure to his play, and to make it appeal to all who are interested in the highest things of the drama itself.

"Second Spring" probably presupposes a Catholic audience, or at least one rooted in Catholic thought, and this will render it difficult of production in the commercial theatre. Not that there are not enough Catholics to provide an audience, but that, alas, the Catholics in America who are interested in the best things of the theatre are few. This has been amply proved by the non-support of such exquisite Catholic plays as "Father Malachy's Miracle"

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and "Murder in the Cathedral," and the fact that even "Shadow and Substance" has drawn the bulk of its public from among non-Catholics. "Second Spring" has of course no "love interest." It is a drama of the soul. But it is one of the most beautifully written and exquisitely conceived plays in modern dramatic literature. Let us at least be thankful that we can read it in the charming format provided by its publishers, Longmans, Green and Company. "Second Spring" is Emmet Lavery's finest play, finer even than "The First Legion" and "Monsignor's Hour." GRENVILLE VERNON.

These Foreigners

SIMONE SIMON is cuter than ever in "Josette," the Twentieth Century-Fox light musical. She speaks English better, is not too coy and shows a good sense of light comedy. "Josette" merely concerns a couple of brothers, Don Ameche and Robert Young, who both fall in love with Miss Simon when they mistake her for the French gold-digger who is making a fool of their father. The story never gets more complicated than that, and ends with the business-like Mr. Ameche getting the girl instead of the play-boy brother, Mr. Young. Simone Simon's singing is nothing to get worked up over. Joan Davis proves again that she is to be relied upon whenever a good laugh is needed in a picture.

Anna May Wong preserves her mask-like face and immobility, but she talks and talks, in Warner Brothers' "When Were You Born?" However, this picture needs a lot of talking—and some other things. It opens with a lecture on astrology by Dr. Manly Hall and then attempts to illustrate the workings of the subject with frequent explanations by Miss Wong. First the idea is foisted on the poor, unsuspecting public that astrology is an exact science; and then this point is to be proved by a not-too-good mystery story with far too many people dragged in, all of whom fortunately have different birth dates. Several loose ends in the picture are never explained, but Miss Wong does get her man in the end. I wish she'd get a good story next time, for her exotic and fascinating beauty could be put to good use in the pictures.

The French have sent over an interesting film that certainly deserves more than a passing glance if you want something in fine direction and adult fare. "They Were Five" tells the story of five jobless men who win a lottery and pool their winnings so they can stay together with their wealth as they clung together in their adversity. They buy an abandoned chateau and make it over into an inn. Jack leaves when he realizes he loves the fiancée of Mario. Mario, a Spanish refugee, is forced by the police to quit the country. Raymond, who insisted on the inn having a tower, falls from the tower on the opening day. Jean and Charles quarrel over Charles's estranged wife, but come to their senses in time to appreciate that they value most of all their friendship and the success of the inn. Simply told, expertly directed by Julien Duvivier, "They Were Five" is unusual for its warm human qualities, poetic reality, the restrained acting on the part of the five men and two women concerned, and the specially fine performance of Jean Gabin. PHILIP T. HARTUNG.

Books of the Day

The Atomic Individual

The Citizen's Choice, by Ernest Barker. New York: Cambridge University Press. The Macmillan Company. $2.00.

THIS little book might as easily have been called: "The Old Liberal's Choice." Professor Barker as he looks at the great politico-social debate of our day not only openly avows that he is "an undesponding specimen" of that species, but the marks of that kind of thinking are on all his pages; or, on enough of them, at any rate, to give a certain coherence to a collection of papers composed on various occasions through the years 1933 to 1937.

One mark of that point of view has always been precisely its "undesponding" character. And anyone who can look at today's debate and feel that the Old Liberal point of view will solve any problems, is certainly an optimist in the sense of being a Utopian. It is demonstrable that much of today's chaos is due to the fact that the principles cast to the winds when Liberalism took charge of so much of the West are now having their revenge.

Democracy in the Old Liberal's sense has always been, as Professor Barker says, "a method of government by laying heads together in a common debate in which all share, to attain a result which as many as possible are agreed in accepting." This conceivably might possess the germ of order, if there were anything fixed and absolute about the ends. But even these are at the mercy of the individual on the principle ". . . that free spirits in the area of social and political, as well as of individual life, should freely guide themselves to freely determined issues." Of course the purpose of it all is to insure the "intrinsic value of the individual." But: "The only way of discovering the general sum of conditions which is necessary to the free development of individuals is the way of free debate and discussion among individuals . . . the grand dialectic of public debate in which thought clashes with thought until a reconciling compromise is found which we can all accept because we can all see some little element of our thought, some little reflection of ourselves, in the lineaments which this compromise presents."

This is indeed the "tradition," as the author tells us, of "Milton and Cromwell." It is the tradition of subjectivism that has dogged the whole culture of private judgment. Man for centuries has been taught to seek, not an objective normative basis for a social order, but some little image of himself, the atomic individual, part of no plan. Under this egis, the dominant of human life has been not order, but competition.

And though it has taken centuries to do it, the principle of hierarchial values, scorned with increasing intensity from the sixteenth century, is now vindicating itself. Liberalism, cherished daughter of that new way of life, was always chary of ultimates. The cult of immediacy seemed to pay sure dividends; but in our day it has meant bankruptcy.

The great lack in Professor Barker's stimulating book is the absence of even a hint of the fact that the Old Liberal has really no choice. Whatever else is destined to emerge from the maelstrom, the thing that went by the name of Liberalism is dead. The absence of cleanly chiselled values, its inability to see human activity in terms of a totality, its devotion to an individual who was rugged

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and therefore ragged in the sense that he belonged to no pattern, none of these will ever again beguile the man of the West. Man today wants order. He can achieve it within the framework of democracy; but democracy as the expression of a philosophy with a beginning, a middle and an end and not as mere sentimental devotion to an atomic individual restricted to merely one form of constitutional arrangement.

Professor Barker, though he is careful (as many today are not) to make the distinction between dictatorship and tyranny, is as vague as English Non-Conformism and English Liberalism have ever been, when there is question of defining democracy in terms of its ultimate causes. We could have wished that in some of his papers he had given at least a hint of a solution along lines such as these; a hint of something more deeply rooted in the tradition of the West and more realistic than a mere "undesponding" allegiance to the waning philosophy of muddling through. GEORGE BULL.

CRITICISM

Early Greek Elegists, by C. M. Bowra. Cambridge, Mass.: Harvard University Press. $2.50.

THIS short volume, the seventh of the admirable series of studies in classical culture given under the Martin Foundation at Oberlin College, is a happy combination of author and subject. The elegists of the period from the seventh century to the Persian wars are a little-explored field of Greek poetry, Mr. Bowra is a fine scholar and translator of Greek verse. I am on the other side of the fence from him in the matter of translation, for he believes in verse translations and I do not. But his essays are literary criticism whose interest is not confined to the special student of Greek.

The poets who are the subjects of Mr. Bowra's essays are largely unfamiliar even to those with a good classical education. Most of them were Ionians, from cities on the Asiatic coast or the Aegean islands, although one of the greatest was a Spartan and another an Athenian. While the word "elegy" is now associated with funereal songs, the elegiac was not originally a lament but the meter of the popular songs sung, to the music of the flute, by soldiers on the march or over the wine at banquets of the military aristocracy of early Greece. In the seventh century the life of the great Ionian cities had developed to a point of individualism that could no longer be wholly satisfied by the epic tradition; and what Professor Mahaffy called "personal" poetry sprang into being. Poets turned from the Homeric hexameter to the meters used in popular songs to express their awakening individualism. The elegists were soldier poets, composing marching songs for their troops, or convivial songs; but they were also poets of ideas who passed far beyond these original themes to questions of the good life and the character of man.

The greatest of the early elegists were soldiers and statesmen, who used the elegiac as a means of appeal to their fellows. Thus in the elegiacs of Tyrtaeus one finds the soul of the Spartan city state, which was as totalitarian as any modern experiment. Tyrtaeus was a Spartan general who composed his poems for his men to sing as they marched to the sound of the flute, poems praising as the highest form of the good life the brave soldier who gives his life for his city and people. Solon, the Athenian statesman, was also a poet, who used the elegiac as an instrument of high politics to reach the Athenian people and to preach his ideal of the free citizen in the free state, which was the gift of Athens to the political life of the world.

It was not until Simonides, who lived during the Persian wars, that the elegiac epitaph became prominent. Yet it is Simonides, standing otherwise rather apart from the other early elegists, who offers the best answer to the question: what is the value of this poetry, that we should remember it now? Although he was an Ionian, the Spartans asked him to write the epitaph inscribed on the tomb of the Spartans who fell at Thermopylae. Simonides wrote an inscription of eleven words, words so restrained, so resonant and so proud, that the whole feeling of the Greek peoples is in them. It is in the usual epitaph form of a speech from the tomb to the passerby, and may be literally translated: "O stranger, tell them in Lacedaemon, that here we lie, obedient to their words"—their words, of course, the Spartan tradition of dying for one's country. Leaving aside the music of the Greek and the untranslatable overtones struck by the order and associations of the words, one must recognize a force and a mental grandeur in the ability to understand and to say so much in little, that is illustration enough of why the Greek poets are still important. E. P. RICHARDSON.

FICTION

Promenade, by G. B. Lancaster. New York: Reynall and Hitchcock. $2.50.

G. B. LANCASTER has now done for New Zealand what her previous "Pageant" did for Tasmania; only the new book is better than its predecessor and is so brilliantly written, so rich in detail of setting and psychology, and so skilful in the interweaving of the story of the characters with the story of the country, that it is hard to see how it could have been any better than it is.

In 1839 a party of English gentry led by Peregrine Lovel go out to an island nominally a British colony but so far away as to be virtually left to its own devices by the mother country. Sir John Lovel, Peregrine's easy-going elder brother; Sally, Peregrine's fifteen-year-old wife; Darien, his ten-year-old sister-in-law; Flower, his bastard brother; and Jermyn, his cousin—all these are members of the party, and they and their children set to build up the island under the domination of the egotistical Peregrine in whom the wild Lovel blood is frozen. But in his children—as in Darien, a Lovel by nature—it is far from being frozen, and, as they grow up, fierce domestic discords arise, the only one escaping being Sally, the dutiful wife who has never loved her husband but who sentimentally pledges herself to Jermyn "in the next life"—fifty or sixty years away. All, except Sir John and Jermyn (who becomes a successful if trifling novelist), have an enormous vitality.

The new country develops the furious energies in them, and the story of the family is also the story of New Zealand, the ultimate rebellion of Peregrine's children appearing as a kind of mirror of the misunderstandings between the whites and the Maoris which result in the eight years' war that broke out in 1860. That war itself is only part of the plot, but is thrillingly related. Nothing could have been more heroic than the stand of the Maori chieftains against the "Pahekas" they try to drive into the sea but by whom they are eventually conquered. Peace and prosperity come at last to New Zealand, but the great chieftain Rewi is never forgotten. Called upon to surrender to a vastly superior British force, he answers that he will fight "Forever and forever and forever . . .

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ake, ake, ake." Nor will the women and children leave the stockage before the battle begins. The words become the motto of his race; and the Maori regiments who fought for England in the Great War died shouting, *"Ake, ake, ake!"* By that time the indomitable Darien is a very old woman and the children and grandchildren of the first Lovels are ageing. It is the epic story of New Zealand superbly told. JOHN KENNETH MERTON.

You Haven't Changed, by Margaret Culkin Banning. New York: Harper and Brothers. $1.75.

THE TITLE of this book is the same refrain that greets each woman as she comes to her college reunion; and it is the purpose of the book to prove its title to three women who have been out of college ten years. Jennifer gave up the offered scholarship to marry wealthy Cady Cowles, and is now a smart, sophisticated, society woman. Sara, once the most important woman in the college, married Dr. Jackson, and has settled down to being the wife of a poor country doctor. But Edith continued her studies, received higher degrees at Oxford, and refused marriage so she could teach at her alma mater.

Also to the reunion comes Liz, a recent graduate, unhappy and undecided between a career and a rich Bill who wants to marry her. Jennifer and Edith try to win the young girl to their very different points of view; but when they only succeed in befuddling Liz, it is Sara, the practical housewife whose purse bulges with photographs of her children, who helps her make up her mind.

Margaret Culkin Banning goes into no great depths of profound thought in her short novel; and she has very little that's good to say about the men who were left at home. However her book is certain to interest women, especially those who have been out of college long enough to question the path they chose. They should find this book reassuring. PHILIP T. HARTUNG.

Death Is So Fair, by Louis Lynch D'Alton. New York: Doubleday, Doran and Company. $2.00.

ANOTHER occasionally powerful but disappointing novel of the Irish Republican Rebellion, over-simplified in terms of a cynical, blood-thirsty revolutionist and a soul-tormented idealist who dreams of reestablishing Holy Ireland. P. B.

JUVENILES

Little Patron of Gardiners, the Good Saint Fiacre, by Catherine Beebe. Illustrated by Robb Beebe. New York: Longmans, Green and Company. $1.00.

A SAINT'S life for children from three years to six. Told and illustrated with fine feeling and no sentimentality.

The Fish with the Deep Sea Smile, by Margaret Wise Brown. Illustrated by Roberta Rauch. New York: E. P. Dutton and Company. $2.00.

PSEUDO-SCIENTIC attempt at writing within a child's experiential environment, which succeeds in achieving mild tedium for the child and extreme tedium for the adult. (Advertised as for children from five to eight years.)

The Famous Cats of Fairyland; collected by Lowry C. Wimberly. Decorations by Nina Barr Wheeler. New York: E. P. Dutton and Company. $2.50.

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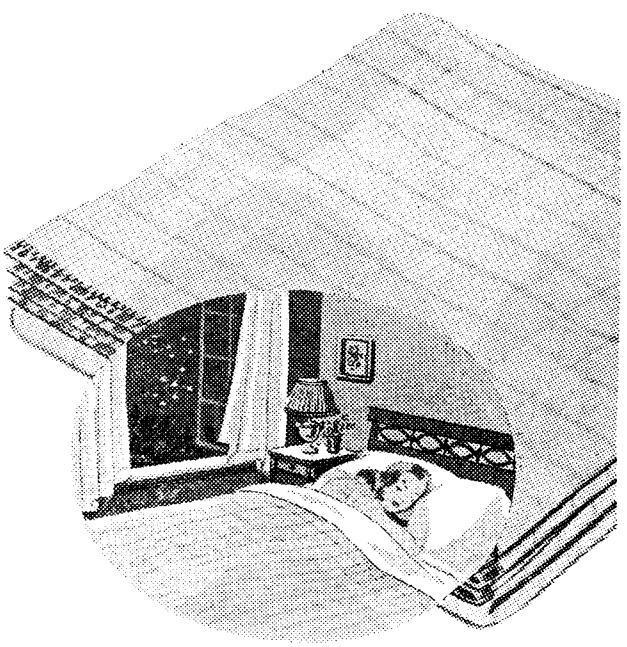

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MEMOIRS

Some Still Live, by F. G. Tinker, jr. New York: Funk and Wagnalls. $2.50.

FORTUNATELY for those who believe in the cause of Loyalist Spain, better books on the war in the air than "Some Still Live" will probably be written. F. G. Tinker's gaudily jacketed tome is one of the most uninspired narratives that has ever come out of any war. Its entire worth was summed up by "The March of Time" one evening in about five sentences. Anyone who heard this sequence can gain nothing by reading the book.

Definitely written for lay consumption, it is far too uninteresting for the layman. Yet the technician who reads it for information will find only this: that the Germans in Spain were fine fighters with poor airplanes; that the Russians were good pilots with good airplanes; and that the Italians were poor fighters, though their flying equipment was quite formidable. He will also find that American Pratt and Whitney engines, in German airplanes, fought against American Wright engines, and that Wright engines, in Tinker's estimation, had a very slight edge.

The rest of the book is given over almost entirely to descriptions of landing fields and simple narration. Though the author occasionally makes a half-hearted stab at writing about realities—the people around him, their thoughts, their reaction to the war—he never seems to come to any definite conclusion, and is soon back in his old train of thought—telling the reader how much oil his motor was throwing.

Tinker is very much like the old-time pilot who, a couple of weeks ago, climbed in a 1925 DeHavilland mail plane, took off and landed at a great airport amid the cheers of the multitude. Beside his battered old plane was a big, 200-mile-an-hour Douglas, and the startling contrast between the old and the new transcended even the commercialism that had brought them together. The old-timer cut the switch, climbed out. As flash bulbs winked, he said, "I don't know. I don't know. She's not turning up like she should." Tinker's book is like that.

WILLIAM BROWN RYAN.

Green Fields, by Stephen Rynne. London: Macmillan and Company. $2.75.

A ROBUST, delightfully humorous journal of Irish country life by a proud young Irish farmer who enthusiastically proclaims to the world that only in the discontents of farming does he find content. J. O'C.

RELIGION

Mary's Part in our Redemption, by Canon George D. Smith, Ph.D., D.D. New York: P. J. Kenedy and Sons. $1.75.

Our Blessed Lady, by C. C. Martindale, S.J. New York: Sheed and Ward. $2.50.

ONE OF the questions that is occupying the attention of Catholic theologians today is that concerning the position of Our Lady as "Co-Redemptress." Canon Smith states the essentials of Catholic doctrine on this point with lucid simplicity. Following the traditional teaching, from the time of the Apostles unto the utterances of the recent Popes, he shows why and in what manner we may call Our Lady Co-Redemptress. The references to Holy Scripture, the Fathers and Saint Thomas Aquinas are valuable guides for those who wish to read the source material for themselves.

Father Martindale's "Our Blessed Lady" is more conversational in tone; but what is more delightful than a conversation with one whose culture is as broad as the author's? He writes of Our Lady under the titles of some of her most famous shrines; not a vague Blessed Mother, but the Mother of Christ and of Christ's Mystical Body both actual and potential. "Our Lady of the Way"—Mother of the faithful, of the desperate and the destitute; Mother of seamen, of harlots, of artists—Mother of Jesus the Redeemer.

Both these books provide food for a true and affectionate devotion to Our Lady, helping to fill the growing need of the people for a sound doctrinal basis for their piety.

SISTER MARY OF THE COMPASSION.

An American Woman: The Story of Elizabeth Ann Bailey Seton, by Leonard Feeney, S.J. New York: America Press. $2.00.

FATHER FEENEY, the poet, is a most charming speaker and his prose is freely colloquial, but while parentheses and dashes added to the fun of "Fish on Friday," they tend to clutter the present narrative. There is also an inclination for diminutives, which veers dangerously toward whimsy in the definition of a nun as "a little lady all consecrated to God." Sisters of Charity, in particular, do not connate to me anything small, they have always seemed superior beings, born to command.

It is interesting to be reminded that their foundress, Elizabeth Bailey, was born in Colonial days, 1774, her father was a surgeon in the British Army but his family lived quietly in New York during the Revolution without its apparently affecting in any way their history. Under the Stars and Stripes, Dr. Bailey became the first inspector of the Quarantine but, though he could change his political allegiance, he never wavered in his religious faith which was his daughter's richest legacy. Elizabeth was baptized in the Church of England but seems to have been intuitively Catholic minded. She wore a little crucifix about her neck and even when entranced by Rousseau's "Emile," continued to feed her imagination on such concepts as the guardian angels and life in the cloister. Beautiful Miss Bailey married William Seton Esq. to whom she bore two sons and three daughters. Life seemed wholly satisfying until her father died, a martyr to the Quarantine, and, as the Seton fortune dwindled, her husband sickened. Like poor Keats, Mr. Seton dreamed of Italy but, arriving in Leghorn, the Setons were quarantined for yellow fever in a lazaret that was even more primitive than Ellis Island. This harsh confinement hastened the invalid's death.

The Setons' Italian banking associates did all that was possible, socially, financially and, what is more, spiritually, for the American widow, who returned full of devotion for the Church. But Mrs. Seton's conversion involved such bitter social ostracism in New York that she accepted an invitation to start a Catholic school in Baltimore where a rich convert presented her with a country place in Emmitsburg and it was there, in 1809, with five sisters, that the first American order of nuns was founded. Two years later they adopted the rules of St. Vincent de Paul's Daughters of Charity but, instead of the famous blue habit and cornet, Mother Seton preserved her widow's dress with a white fluted cap that has become the shiny black bonnet. Also by special dispensation, Mother Seton, with more human affection but perhaps less prudence than Mme. de Chantal, was permitted

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to retain the guardianship of her children. But her two elder daughters as well as her sisters-in-law succumbed during the rigors of the first winters to tuberculosis.

There is always the question in apologetics of emphasizing likes or differences. A Protestant may be categorically a fellow Christian or a heretic. To Father Feeney a Protestant is always a Protestant. He even comments of Dr. Bailey's habit of signing himself, "Your Father and Friend—": "The addition of 'friend' I do not like." We appreciate the obvious fact that Father Feeney is writing as a Catholic for Catholics yet regret that "An American Woman" is not the book we could tactfully lend to non-Catholic friends although Mother Seton's noble spirituality did begin to bud in the Episcopal Church. We wonder why "Elizabeth Seton" and not the ambiguous "American Woman" was put on the cover? The America Press is to be congratulated on the agreeable type and format of this fresh-hearted eulogy of the gentle New Yorker whose heroic zeal is commemorated today in 868 schools, hospitals, asylums, etc.

EUPHEMIA VAN RENSSELAER WYATT.

SCIENCE

Architects of Ideas, by Ernest R. Trattner. New York: Carrick and Evans. $3.75.

"SCIENCE is built up of facts as a house is built up of stones," the author quotes Henri Poincaré, "but an accumulation of facts is no more science than a heap of stones is a house." Man is not merely a fact-finding animal, but a builder of theories because of an inescapable desire to know the reasons for things and events. The inter-relation of facts, which is the function of a scientific theory, is in a sense even more important to man than the brute facts themselves, since the perception of the relations between facts is essential to their understanding. In fifteen chapters varying in length from twenty to thirty-five pages Mr. Trattner gives us an interesting story of scientific theories ranging from the field of astronomy to that of economics and anthropology. The story is written in terms of fifteen representative men, and their lesser predecessors, contemporaries and successors, and gives just enough biographical data to make the narrative humanly interesting. The material is organized around the following names: Copernicus, Hutton, Dalton, Lavoisier, Rumford, Huygens, Malthus, Schwann, Darwin, Marx, Pasteur, Freud, Chamberlin, Boas and Einstein. For each chapter a valuable bibliography of recent and older works is appended to the book, which is completed by an index of names.

Repeated references to the Middle Ages as a period of intellectual darkness, to the scholastics as contemners of experiment and extollers of logic and revelation, add nothing to the value of the book. They only betray the author's unawareness of the fact that but for the scholastics' defense of reason in science and philosophy as fields distinct from revelation and theology, and their own criticisms of astrology, alchemy and other superstitions, scientific progress would have been considerably slower if not altogether impossible. It is not easy to see just why Mr. Trattner considers the statement "God created" as a "mouth-closing utterance" (page 335). Finally, one wonders just how "scientific" is the statement (page 188) that "contraception alone enables man to adjust this important difference" (between the food increase and the human increase pointed out by Malthus).

ERNEST KILZER.

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The Inner Forum

SOCIAL conditions in the Harlem section of New York City are notorious. The districts open to Negro tenants are so restricted by racial discrimination and the economic status of the Negro so depressed that families are forced to "double up" to meet the exorbitant rentals that are prevalent there. Racial discrimination has also gravely accentuated unemployment among the Harlem Negroes. Injustice and resentment make this sector of New York a most fruitful field for Christian Social Action and for the center established on West 138th Street several months ago.

The founder of this promising new center is Baroness Catherine de Hueck who has established successful Friendship Houses in Toronto, Hamilton and Ottawa, Canada. Writing in the current *Catholic Worker,* she says of the first few months' activities: "Our work takes the form of a many-sided apostolate, which includes Youth, Libraries, Reading Rooms, Study Clubs, Round Table Conferences, Cooperatives, Credit Unions, Catholic Workers' School, Trade Unionism (clarification of its thought) and binding them all together—Corporal Works of Mercy, without which all action is useless. This program is based, as all our programs, on promotion of the Liturgy, because it leads to a better understanding of the principles of the Mystical Body of Christ, which in turn leads to Christian sociology, which is the corner-stone of Christian social reconstruction that alone can lead the world out of chaos that it has plunged into."

Among those who collaborated in the establishment of this center are Reverend George B. Ford, chaplain of the Newman Clubs at Columbia University, Reverend John La Farge, S.J., of *America* and the *Interracial Review,* and Reverend Michael F. Mulvoy, C.S.Sp., a Harlem parish priest. It was through Father Mulvoy that the group secured the use of the athletic facilities of the Y.M.C.A. and the Y.W.C.A. one day a week. A number of members of the Newman clubs volunteered to act as leaders for various group activities.

CONTRIBUTORS

Harry SYLVESTER is a writer of short stories and articles, recently returned from Mexico.

Grace Fallow NORTON is a New York poet.

Rev. J. Elliot ROSS is the author of several books, of which the latest is "Ethics: From the Sandpoint of Scholastic Philosophy."

Elizabeth Gunn VAN TINE is a New York poet.

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M. Whitcomb HESS is in the department of German at Ohio University, Athens, Ohio.

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Sister MARY OF THE COMPASSION, artist, is a Dominican Sister of the Perpetual Rosary.

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